

# Anglican Theological Review

EDITED BY

FREDERICK C. GRANT AND BURTON S. EASTON

Founded by SAMUEL A. B. MERCER

---

NUMBER XX

JANUARY, 1938

NUMBER I

---

## THE CHRISTOLOGY OF THE GERMAN CRISIS- THEOLOGY

By W. NORMAN PITTENGER

The General Theological Seminary, New York City

The crisis-theology in Germany, commonly called Barthianism, has many aspects which are of extraordinary interest, but probably none is more significant than its conception of the person and work of Christ. It is a truism that any theology claiming to be Christian is to be tested by that which it says of him who is the centre of Christian faith and life; and it is by this criterion that most of the great heresies have found their way to oblivion as mistaken roads to the truth as it is in Christ Jesus. Fortunately for English readers, Olive Wyon's recent translation of Emil Brunner's great work *Der Mittler*, now available under the title of *The Mediator*, makes available for study what is probably the classical treatment of Christology from the Barthian viewpoint.

It is reported that Brunner and Karl Barth, the leader of the new continental school, have separated over the question of general revelation and its relation to special revelation; but their position as the most eminent of the dialectic theologians remains firm, and their differences do not seem to affect the exposition of the doctrine of Christ characteristic of the school. The present paper attempts a brief critical presentation of the subject; and

quotations to be found here are without exception from the text of Brunner's work, either directly from the English translation, or with slight alterations from the original. The study must be by way of sketch rather than systematic development, for Brunner himself employs the former method, although he follows the *form* of systematic treatment.

As the broader features of the Barthian system are well known, it need only be pointed out that the fundamental postulate of the school is that there is an infinite and from our side impenetrable barrier between God and man, and that only decisive action by God can bring the two together either in knowledge or any other sort of unity. From this it is argued that so-called general or immanent revelation is really no crucial revelation at all, since in the first place it is possessed by man in his fallen and sinful state and is therefore corrupted by his own error, and in the second place it is recurrent and therefore not decisive in man's life.

Between this general revelation and what is specifically called *revelation* (that is, special revelation), the Barthians draw a distinction which they declare has been obliterated in modern theology. "Through God alone can God be known," says Brunner; and this quite generally accepted and readily acceptable principle is taken to mean that there is a sharp break between that supposed knowledge of God derived from contemplation of the world and man, intuition, mystical experience, ethical conduct, reason, the moral order of the world as apprehended by man's mind, beauty, the saint and religious genius, and that revelation of God which he himself gives to men. In the former, they claim, the emphasis must be either on the universal truth which is said to be revealed, and its universalism destroys its pointed truth; or on the contingencies of the historical process, and its accidental character here makes the alleged revelation worthless. In the latter, in God's revelation, there is an announcement to man of God's own name or person, an absolute distinction between God and man which is bridged by no act of man's at all, but only by God's message, which is "unique, final, for time and for eternity, and for the whole world."

Yet the Barthians are insistent that there is some sort of connection between that message and history, a connection which appears to consist in God's breaking of the historic sequence at that point by some shattering word to man. Brunner himself seems to maintain, by some extraordinary shift of view, the reality of a universal but "indirect" revelation "in creation, in history and especially in the human conscience." It is for this, presumably, that Barth has read him out of the new crisis-theology movement. It is not for us to comment on this disagreement; suffice it to say that Barth at least has logic on his side, for from the presuppositions with which both men start, there would seem to be no place whatsoever for any "reliable" or crucial revelation apart from that *Einmaligkeit* which Christianity proclaims.

The place of Christ in this new theology may briefly be summarized as follows: He is the once-for-all, the absolutely and entirely unique revelation of God to men, the Word of God. This Christ, says Brunner, is the single meeting place of Deity and humanity, "the human life in which God wills to meet man." Apart from this one spot, there is no real revelation, only indirect and in some sense corrupt intimations. And yet the revelation even in Christ is not really in the historic figure of Jesus; it is "not the actual fact which is made known through history" but rather it is "the invisible secret of the person of Jesus, hidden behind the veils of history and of human life, not the Christ after the flesh but the Christ after the Spirit." Curiously enough, the Barthians, while denying that continuity of God and his world on which the patristic outlook rested, still speak of Christ as "the Word made flesh," and venture to apply to him the language of Chalcedonian orthodoxy.

1. *A Christology of Salvation.* The Barthian doctrine of Christ is primarily concerned with soteriology, a characteristic which of course marks most of the German theology from the time of Luther. The Word of God is understood to be "the Word of salvation," or "the Word of grace," or "the gracious Word which conveys mercy and pardon." What amounts to an

almost complete lack of interest in any of the cosmological questions which may be raised about the Word of God is obvious in Brunner's treatment of the history of the Logos conception. This "spoken Word of the Creator" is "the Word which is salvation," and he permits no metaphysical speculation to deflect him from his main concern. The Word of God as an eternal person in the Godhead is described in quite reasonable language as "the process of self-communication existing eternally in God," but we discover that the self-communication which is predicated of him appears to be merely the speaking of God's name to the soul; that is to say, the revealing of God's person as love to those who are called to this knowledge. The Word is that in which or in whom God "expresses himself," but the expression seems to be soteriological almost exclusively. It is the speaking of God's pardon and his forgiving love. Therefore the Christian faith is above all else the knowledge of God as the one who saves, the God of religious experience and of a very special sort of religious experience, much as the Barthians would fight shy of the description. It is God's Word who conveys that salvation. In this sense, there is combined with the soteriological emphasis an intellectualism or idealism. Presumably all God does is speak; one might ask if he ever is said to do more than talk about himself. There is explicit denial of the traditional Catholic doctrine of infused grace, a doctrine which is said to reduce Christianity to a materialistic or sub-personal level, making it general revelation and not the divine once-for-all self-disclosure of God. And as a result, we are left with a notion of religion as a sort of "conversation piece" in which God does the talking and man the accepting; there is no possibility of synergism.

For Brunner, then, the Word is what God says to us, God's announcing (for our salvation) his own name and his person. All that man can do in the presence of that Word is listen to what is said, and then to accept or refuse. The speaking of the Word is an imperative, a challenge, man's inescapable moment of crisis and decision. Upon it hangs life and upon it hangs spiritual



death. It is God, crashing into our human world with his either-or.

2. *The Place of the Prophet as Fore-runner.* All human attempts to reach God are futile, mis-directed and unavailing. But the prophet has appeared in history as one who is possessed by the Word. The prophet is a "passive instrument for the message, an instrument without any value of its own." He bears witness to the Word which in some way has touched him; he has nothing to do with its choice of him, a choice which is entirely in God's hands. The Word, although admittedly even in the greatest of prophets it is "plunged in the current of history, determined by history, and manifested in a human and imperfect form," is always from "the region which lies beyond," and it is therefore authoritative, since it is a categorical message from God concerning himself.

But the prophet through whom is spoken the Word of God is only one "who possesses the Word, but is not himself the Word." For him one thing alone matters: that his message be delivered, because it is not his but God's. He is on fire to declare it; it gives him no peace; he knows his own "nothingness," and his task is "to surrender himself utterly to God to be God's mouth-piece." But the prophet's message is not *the* revelation of God, it is not final; in Brunner's words, "actually it is not the revelation itself but simply points towards it." The prophet's announcement has authority but it is authority of the Word, not his own, for man is always creaturely and it must remain true that "in principle all that is human stands upon the same level, from the primitive impulses of humanity in African bushmen up to the highest genius of a Goethe, a Bach, and of the 'heroes of religion.'"

3. *Christ the "Only One," the Word.* But in Christ there is the once-for-all revelation. He is no prophet; to him the prophets looked forward, even if unconsciously. He is the Word in person. He does not announce the message from God; he is the Message. He is utterly unique, not merely in what Brunner calls "the modern sense" of that word, which for him would

mean only one who is the climax of a series which is "relative and gradual." He is unique in that he is "the Only One, *μονογενὴς υἱός*, who can have no equal." He is utterly different from us in principle; we are mere creatures, he is the very Word of God, God himself. He comes to us "from beyond the frontier of creaturely existence, because he comes to us from the side of God, from the bosom of God, from within him, from the mystery of the divine self-existence."

The Barthian view of Christ, in this connection, is admirably put in these words of Brunner's:

"The Word of God comes to us from the further side, from beyond the border-line which separates God and man; it is God's own Word about himself, his secret, based on the fact that he alone is God; it is something in which the world, man, and human reason have no part, that which is reserved to God himself, that which separates him, the Creator, from his creature. The Word of God, revelation, means the issuing forth of this hidden One from his concealment through God's incomprehensible self-communication. Thus it can only come absolutely from God himself, and, indeed, in a sense which differs entirely from all that is created, natural and historical, which also comes from God. It means that the barrier between God and creature is thrown down; it means the coming to us of that which was from all eternity, over that gulf which no human being can cross, which no religious, ethical, mystical, or speculative exaltation can carry us, the entrance into history of that which, by its very nature, cannot enter into history, because it is eternal. . . . Jesus Christ is this Word from the other side. Thus he himself is the One who has come 'down to us from above,' whereas all the rest of us, even those who stand out like mountain peaks among religious humanity, yes, even the prophets themselves, are all of them 'from below.'"

We can only raise here the question, How does man recognize Christ for what he is claimed to be, if apart from him there is absolutely no real knowledge of God which may be trusted? Does not this position destroy the whole basis for the Christian doctrine of Christ as God-Man? and is it not true that unless our every experience of goodness, truth and beauty,—our every profound insight and the message of all great religions, have some measure of revelatory value, the Catholic faith is without foundation in the basic order of the world?

But for the Barthians, Christ is *the* revelation, "absolutely different from all other events in history, from all other forms of

religious and moral human movement." There can be no other like him; so-called immanent revelation might have been valuable and true in its way if man had not fallen, but now it is ruined by human sin and the world's corruption as separated from God. Christ does not have a revelation, nor convey a message, as does the prophet; he is not merely on fire to deliver a Word of God to men. He is himself the Message, the Holy One who is the Word of God. The prophet who "has" the revelation is "one among a few elect souls," but Christ who "is" the revelation is "the Only One." His authority, his demand on us for a decision, is his personal existence as Word.

That is to say, Christ's distinction from the prophets, as a matter of definition, rests "in the fact that in him person and Word, indeed the essential divine Word, the mysterious Word, the Word from the other side, are all one." Christ "belongs to the same place as that to which the Word borne by the prophets belongs," in the secret of God. His authority is therefore the authority belonging to God alone; he is the one who alone can make a divine demand upon men. "In the fact that the Christian worships a man as the supreme authority, he expresses the absolute and unique mystery that this man is God."

4. *But the Jesus of history is not the object of faith.* With this conception of Christ Brunner compares to their disparagement the Christologies of the nineteenth and early twentieth centuries. Especially to be criticized are the doctrines resting upon "disposition," in Ritschl and Herrmann, and upon "piety," in Schleiermacher. Against these "humanistic" theories of Christ's nature and work, and against all their successors in the same tradition, it is declared that this "perception that the life of Jesus expressed perfect love, the perception of his ethical and religious temper, and the trust which this inspires, is not connected with faith at all; it is simply an opinion, in accordance with the general human ethical standard."

That Jesus was such-and-such is for the dialectical writers no revelation at all, no Word of God speaking salvation to the soul of man. It is to centre faith in a contingent historic figure, not

in the Word of God. Such a view as that of Ritschl and Herrmann would retain Jesus merely on the sphere of human history; but the doctrine of Christ's deity "means that in him God is acting, that his forgiveness is the forgiveness of God, his divine proxy, his authority, the secret of his person. Not because he shows forth perfect love does God show himself in him. . . . Only because and in so far as he is recognized as the one who comes to us from the inmost heart of the mystery of God, does his love really tell us something about God which otherwise we would not know." Thus Christ is not to be compared with any other figure in history, by standards of our own making; if we do so, we reduce him to the purely contingent, and there is then in him no revelation at all. Christ is himself the only standard. The life of the historic Jesus as portrayed in the gospels can of course be measured and studied; it is not this historic figure who matters for faith, but the Word striking us in and through him, and that Word is without any comparison with others.

5. *The Historic Jesus the Incognito for the Word.* Following this train of thought, the Barthian school says frankly that the historic figure of Jesus of Nazareth, as contingent and "accidental," is merely the incognito for the Word of God. The revelation of God, while it is thus in some sense connected or related with history, is not in nor of history; the relation or connection is as a tangent to a circle's periphery. At this point, we must note the Barthian concept of the super-historical, the notion of *Urgeschichte*. This is a realm that has some loose connection with the historic event level which we know as the time process, but it touches that level (as we have indicated above) only as a tangent. It is the locus of the "facts" of religious truth, but it is reached only by faith which is itself the work of God in man. It is not to be discovered by reason, intuition or any other "merely human faculty."

By the use of this concept the Barthians are able to accept the most extreme and radical, even skeptical views, of the New Testament and of Christian origins, and at the same time to claim that they maintain faith in Christ as Word of God. For them

the personality of Jesus as existing in time and space is human; his person, which does not exist in time and space, is divine. Christ has no connection with other events, indeed he is not an event nor the culmination of event but the end of event, the end of all process, the intersection of history and eternity, the fulfilment of history by being the abrogation of the same.

The Incarnation and the Atonement cannot be "dated," says Brunner, for they are not really part of the historic process. That they actually happened, that human guilt was expiated (to use his phrase) and that man's sin was covered through Christ's sacrifice, "is not anything which can be conceived from the point of view of history." Attempts to prove anything about Christ from history must therefore fail; faith alone can perceive the truth. That certain things are true and actually did happen is central for faith; and Brunner's denial of any deep relationship of time and eternity finally reduces him to the expedient of affirming that "it would be absurd to say that in the year 30 the Atonement of the world took place. But we can say: this event, which those who know history tell us probably took place about the year 30, is the same as that which we know through faith as the divine act of Atonement." Just what this wriggling has gained him is not very clear; for the dilemma remains quite obvious: either by a certain series of actual historic events man was brought close to God, or he was not; and while scientific history cannot interpret event in spiritual regard, the event itself when so interpreted is the Atonement, and this not in some imaginary superhistorical realm about which *nothing* is known or can be known apart from a mysterious and undefined faculty known as faith, which itself seems to be (despite the Barthians' denials) a sort of intuition or better a trust of the personality as a whole centering in such an intuition.

6. *The Exclusiveness of the Christ-revelation.* Apart from faith in the super-historic Word of God who in some also undefined manner is related to the Jesus of history, all movement of man towards God is only a self-movement on man's part towards one who can never in that way be reached or known. Only in



Christ is the descending movement of God to be found; man of himself cannot possibly attain God, and his attempts are both futile and misdirected. Without this Christ "we know only the angry God, we know God through sinful man and the corrupt world." The God of love is known in Christ through faith, and only so; even devoted study of the gospels and participation in the worship of the Christian community will not reveal him, unless he strikes down on us and gives us faith to perceive him, to hear him as he speaks. But this faith in Christ, we must recall, is not faith in the historic Jesus; he is a contingent figure in contingent history, and is in that respect like every other prophet and religious genius. It is faith in the Word, whose deity does not really enter history, for it is eternal, and between time and eternity there must always be for the Barthian "an infinite qualitative distinction."

Salvation therefore rests upon knowledge of the Christ of faith, the secret of his person. Thus the claims made by the historical personality for himself (except perhaps the assertion of Messiahship, to which Brunner seems to cling) are of no real value, and acceptance of them is not salvation. The decisive fact is "what his significance really is, and not what he felt about it." That is certainly true; but Brunner makes a sharp contrast between this historical figure and the Christ of faith, and it is difficult to see how companionship with one led to faith in the other, even with the Resurrection belief (not Resurrection fact, for that cannot be fact for Brunner in the conventional sense of the word). Brunner is very clear that the inner life and the psychology of Jesus are not important for faith; his consciousness is not the centre of the Christian religion; his being sent by God to man is. And apart from acceptance of him as such, in that moment of crisis when he confronts man, there is no hope. This is man's ultimate necessity, upon which depends life and death, heaven and hell. It is the moment of choice.

For man expiation of his guilt is necessary; he is sunk in sin since the Fall and cannot rise by his own efforts. Christ by his Incarnation and Atonement reveals man's present plight and when

known by faith redeems man. This is "our redemption and our life, as well as our humiliation and our death." One without the other is false. And yet we may remark in passing that with the Barthian outlook on the nature of the world and history, and their relation to God, it is doubtful if they really succeed in portraying the Word as in any sense redeeming his creation. If God never touches his world except tangentially, if there is an absolute and ultimate dualism, and if (even in the great act of redemption) God has not actually entered into his world to save it, that creation has not really been brought back to him. For as S. Athanasius said, "God does not redeem what he has not assumed," and at the very heart of the crisis-theology, in Christ himself, there is a gap between the historic and the divine, God and man, which is not bridged. Brunner says that "the Son of God assumed the whole of humanity," but it is an assertion which really finds no place in his system.

7. *The Christian Revelation and Redemption.* What is the revelation and redemption, as the Barthians understand it? Briefly, it is that God sent his Son, so that man's self-will is broken and that God's secret name may be known and honored. There is no trace of man's becoming in any vital sense a sharer of the divine nature; for there are no human veins through which Deity may flow, in Barth's phrase. The act of revelation and redemption is the disclosure of the love of God, the announcement of his love; one of the ends of revelation and redemption is love towards men, but as result, not as purpose of the act. This revelation is not through word spoken on earth nor life lived among us, nor is this redemption through event in history; it is through and in superhistoric transaction grasped by faith. "The fact that Jesus himself lived what he taught has no connection with revelation in the Biblical sense of the word." The "complete act of self-giving, an act which transcends all that our human minds could ever grasp," is the one thing that "manifests the infinite and unfathomable perfection of God's love." It is God's speaking his Word and in that manner coming to man. God's self-giving, then, might seem to reduce itself to an an-

nouncement to us; but this is somewhat safeguarded by making it an announcement in deed. Here we have the ring of orthodox Christianity, but our satisfaction is spoiled by the absolute refusal of piety and love towards the human Jesus as embodying the divine in the sphere of history; devotion is paid only to the Word, not to the historic personality. As against the Jesuolatry of liberal Protestantism, this is understandable enough; but the close union of divine and human in Christ which orthodox theology has proclaimed makes possible in Catholic piety the love of the humanity of our Lord. For both as a matter of historic fact and as a matter of security against subjectivism (considerations which the Barthians seem to overlook), it is, as a great Catholic saint wrote, "only through the wounds of his humanity that we have come to the intimacy of his divinity."

8. *The Error of Formal Christology.* Brunner is quite clear that there should be no theoretical discussion of the Incarnation; that is, as to the *how* of it and of the resultant Atonement. He quotes Melancthon's aphorism that the knowledge of Christ is the knowledge of his benefits, not of his natures; and he severely castigates those who attempt to develop some theory of the mode of union or type of union of the divine and human in our Lord. Such a union is known only to faith, and is the result of the impact of the Word upon the helpless soul of man. For this reason, there is in *The Mediator* no attempt to work out a formal Christology, which might in some sort "explain" the mystery of the Incarnation by bringing it within the ambit of human experience or by hinting at some means by which it may have been achieved. All such efforts, he believes, reduce Christ after the Spirit to our human standards and limitations, try to fit him into our categories, and thereby deny his uniqueness and imperative call upon our faith and his demand for a decision in our life.

This rationalization, according to Brunner, turns "a necessity for decision" into "a need for explanation." "A relation produced by the authoritative personal presence of the Word of God is turned into a magico-material substantial presence. The doctrine of the two natures becomes the object of purely external,

theoretical, semi-scientific discussion and explanation." In this way, the attempt to understand how the Word became flesh is dismissed as the worst of errors. Men can do one thing only when faced with him—accept without question and without attempt to reason. They are passive recipients of a message from God, a message which is God, coming to them *ab extra*, from without themselves and from without the world which they know in their own experience. How they know it as such is another question, upon which we have touched before; the Barthians seem to land back in the very subjectivism which they so violently denounce, for their recourse to faith and the *testimonium Spiritus Sancti* does not save them from the epistemological problem.

In one place Brunner writes that "the humanity of the Son of God means that he has really come, it means the contingency and the uniqueness of the revelation," while "the divinity of the Son of Man means the eternity of the Word, the personal presence of the eternal God in him." It may seem that in words like these the Swiss theologian approaches the Catholic doctrine of the Incarnation. But the hope is false, for analysis of his phrases in the light of the remainder of his work will show that almost every one is used in some sense which radically differs from the Catholic view.

There is indeed the very slightest connection between the Barthian Christology and that reflected in the Apologists and Fathers of the Church, although Brunner endeavors to show that S. Irenaeus (his favorite patristic writer) held a position like his own. The discussion is unfortunate, however, in that it overlooks or minimizes (in order to prove a thesis) the attention which S. Irenaeus pays to the Word as cosmological agent of Deity, as well as the references to that Word's endless activity both in creation and redemption apart from Jesus, and the portrayal of our Lord as the incarnate presence of that same Word, recapitulating the history of revelation and by his Incarnation infusing a new power into man so that he may share the divine life. That is the real meaning of the phrase, "He became what

we are in order that he might make us entirely what he is," as it is of S. Athanasius's words, "He became human that we might become divine."

A careful study of the Barthian Christology appears to bear out the conclusion that despite certain important emphases which are corrective of liberal Protestant errors, the developed position is thoroughly sub-Christian. There is in it nothing of the genial warmth, the gentle piety, the radiant beauty of the traditional Christian faith in the divine-human Christ. There is nothing of that profound trust in man as God's son which roots back in the Galilean gospel and which alone makes belief in the God-Man a living possibility. There is nothing of the suffused sacramentalism which follows from the acceptance of Christ and his extended presence in his Church-Body as the concentration in a thoroughly human mode, of an eternal self-donation of God to his world. Christ, as the Barthians see him, is utterly unrelated, prodigious, miraculous; a bolt from the blue into this wicked world. He astonishes and shocks us by his strangeness; he is in no sense congruent with the rest of our experience and knowledge; he makes nonsense of all we know for he is the denial, not the fulfilment, of it.

This Barthian doctrine crystallizes an irrational philosophy, a skeptical epistemology, a dualistic theology. While it seems true that the new German theology was valuable in emphasizing once again among Protestants the great fact of God's transcendent majesty and glory, it has obtained its victory at the expense of destroying the significance of the world which that God loved enough to enter and redeem. This is a hard saying, but the crisis-theology seems to many of us to be farther from the Christian gospel than the immanentist school which it so despises. Even if man and his universe are in sin, they are still God's, and of that fundamental fact Catholicism has never lost sight. At least the immanentists were near Catholicism in this: they did not cast away as rubbish the world which God created, nor did they despair utterly of the goodness of the men and women whom



Christ came to save, the simple folk whom he was not ashamed to call his brethren.

Surely Christ has meaning for us only as one who is in harmony with and expressive of the basic order of the world, and not as a strange intrusion into it. If this be true, the Catholic faith, which sees God as transcendent yet incarnationally active in his world, which understands that creation as sacramentally revealing his nature and purpose, and which finds in Bethlehem and Calvary and what followed afterward the crown and the criterion of that many-graded, richly-colored divine self-disclosure; the Catholic faith, so understood, is the middle way, and the true way, between the extremes of pantheistic immanentism and irrational transcendentalism.

## WHERE DID PAUL PERSECUTE THE CHURCH?

By H. E. DANA

Southwestern Baptist Theological Seminary, Fort Worth, Texas

It has been represented by Christian tradition from earliest times—from before the last decade of the first century—that Paul inflicted his persecution upon the Christian disciples at Jerusalem. But this tradition, which has remained practically unchallenged for eighteen and a half centuries, meets a startling difficulty when it is discovered that Paul nowhere in his epistles says that he perpetrated his persecution in Jerusalem, but on the contrary declares in Gal. 1: 22 that he was “personally unknown to the churches of Judea,” when he made his first visit to Jerusalem after his conversion. It is difficult to understand why Paul should claim that he was unknown to those whom he had savagely persecuted.

We meet a further difficulty when we discover that Paul nowhere indicates definitely that he was ever in Jerusalem before his conversion. As far as his own epistles give us any light, his career began in Damascus. (Cf. Gal. 1: 15-17.) If he spent a large part of his earthly life in the great metropolis of Judaism, why does he nowhere in his epistles make reference to it? Since it is a simple matter of fact that, while more than once he refers to visits to Jerusalem after his conversion, he gives no intimation of having ever been in the city before, are we not justified in concluding that he was never in the city during his pre-conversion experience? Mature consideration reveals that it would be exceedingly incautious to jump to such a conclusion.

There are not sufficient rational grounds for the *a priori* claim that if Paul received his rabbinic training and had considerable teaching experience in Jerusalem he *must* inevitably have mentioned it in his epistles. This would be an indefensible position, unless one could point out definite connections in which the fail-

ure of such mention carried a distinct implication to the contrary. Furthermore, we cannot quite claim that there are no traces of evidence in Paul's writings for a period of his early life in Jerusalem. Four points of inferential evidence may be deduced.

(1) There are in Paul's writings marks of Palestinian rabbinism. They present theological conceptions (e.g., Rom. 5: 12-14; 8: 1-11; I Cor. 10: 1-4), methods of argument (e.g., Rom. 9; 2 Cor. 3: 12-15), and modes of interpretation (e.g., I Cor. 9: 9, 10; Gal. 3: 16; 4: 21-31) which, though not exclusively, are characteristically Palestinian. There is a cumulative force about these frequently recurring traits of Paul's thought and expression which grows upon one as he studies Paul's epistles, and creates an inescapable impression that the apostle was a product of Jerusalem rabbinism. It is not merely that there are traces of rabbinic doctrine and exegesis in Paul's writings, for such traces are presented by other writings concerning which there is no possibility of connection with special rabbinic training, but in Paul's epistles there is so much of this sort of thing; more by far than any other New Testament writing presents. This is best accounted for on the hypothesis of definite rabbinic training. He could possibly have got such training from the synagogues of Tarsus, but the abundance of these traits is far more easily explained against a background of rabbinic training in Jerusalem.

(2) Paul's devotion to Jewish training and tradition described in Gal. 1: 14 fits best into a Palestinian setting. "I excelled in Judaism many of my own age in my race, proving myself to be supremely zealous for the traditions of my fathers." There were doubtless Jewish synagogues scattered about here and there in the Hellenistic world which could offer instruction and inspiration productive of such devotion to Judaism, and possibly such a synagogue could have been in Tarsus, but the kind of educational pursuit so vividly suggested in this condensed statement suits far better Palestinian surroundings than it does Tarsian surroundings.

(3) We know from his own testimony that Paul was an adherent of the sect of the Pharisees, for he says quite plainly that he was "as touching the Law, a Pharisee" (Phil. 3: 5). It is seriously to be questioned whether one could be a regular member of the Pharisaic sect who had never been in Palestine. There are a few known instances of Pharisees who dwelt outside Palestine, but is there an instance of a Pharisee living in the Hellenistic world who had not had previous contact or very intimate relations with Palestine? If we had any evidence of Paul having spent his early life in Babylonia, the problem would be easier, for Babylonia was a sort of second Jerusalem. But we do not have even a remote inference to support a supposition of Paul's childhood and education in Babylonia, nor is there reason to believe that Babylonia had any rival in the Græco-Roman world for its position next to Jerusalem in rabbinic lore and Pharisaic influence. Evidence for Pharisees elsewhere than Jerusalem or Babylonia would not be easy to establish. Thus the fact of Paul having been a Pharisee points insistently toward Jerusalem.

(4) Paul's great personal interest in Jerusalem accords with the tradition of his early residence there. This of course can be explained by the natural regard of a Jew for the holy city of his people, but it may be better understood on the assumption of an intimate personal connection. Paul's epistles give evidence of at least three visits to Jerusalem (Gal. 1: 18; 2: 1; Rom. 15: 31). He felt a peculiar personal responsibility for the destitute members of the church at Jerusalem (Gal. 2: 10; I Cor. 16: 3, etc.) This intense interest suggests something more than mere racial devotion. It can best be understood on the supposition of personal relationships.

We have been assuming that Tarsus was the original home of Paul, but we are dependent upon ancient tradition for this idea. We do not know from Paul's own epistles where his original home was. He never so much as intimates the location of his birthplace or early environment. Consequently one might just as plausibly assume that his early home was Jerusalem as that he was a native of Tarsus in Cilicia. However, while there is no

definite statement of Paul's which points to the place of his nativity and early life, there are again some strong inferential evidences.

(1) His epistles exhibit a competency in handling the Greek language and a familiarity with Greek thought and literature which could hardly have been acquired by one reared and educated in Palestine. While it is undoubtedly true that at least one great Jewish rabbi of the time counseled his disciples to familiarize themselves with Greek literature, it is highly improbable that one born and reared in or about Jerusalem would have heeded that counsel to such an exaggerated extent as to have attained the level of Greek culture reflected in Paul's writings.

(2) We could not at all account for the influence of Greek thought and religion on the teaching of Paul on the supposition that he was a Palestinian Jew, and especially that he was a product of Jerusalem Judaism. Even a quite fairminded and conservative appraisal of Paul's religious views and terminology must detect a considerable Hellenistic influence. We have the parallel example of other Palestinian leaders, such as Peter and James, to confirm our supposition that if Paul had been a Palestinian Jew converted to the Christian religion he would not have been able so successfully to adapt himself to the religious viewpoint and conceptions of the Hellenistic world.

(3) Paul tells us (Gal. 1: 21) that following his initial ministry in Damascus, after a brief visit to Jerusalem, he settled down in the regions of Syria and Cilicia for his missionary endeavor. The only suggestion of an explanation one could make as to why he selected this particular locality for a continuation of his evangelizing efforts is that it was formerly his home country.

It must nevertheless be observed that as far as Paul's own writings are concerned the first place-reference which occurs in his description of his experience is Damascus (Gal. 1: 17). In the exact literary order of the local designations he mentions Arabia first, but his form of expression in saying that he "returned" to Damascus shows that he was in Damascus before



departing to Arabia. Then if Paul's writings alone are to be consulted for definite information as to his original home, we can find nothing prior to Damascus. If Paul's epistles were our only source of evidence one would be entirely justified in seeking to make out a case for Damascus. However, when we add to inference (3), which we have considered above, the antiquity and unanimity of Christian tradition, the balance of probability falls decisively in favor of Tarsus of Cilicia as Paul's original home.

Relative to the light which Paul's own writings throw on the locality of his birth and rearing we have surveyed the evidence just as it stands. The inevitable impression is that it is meagre and vague. We have only inferences, and those inferences point in two directions, toward both Palestine and the Hellenistic world. Then we must conclude that his early life was touched by both these realms of influence: that it was spent partly in Palestine and partly in Greek surroundings. The evidence is that the wider area of contact was with Hellenism, but there are also vivid reflections of intimate contact with Palestinian Judaism. So while we cannot say that Paul leaves us any patent testimony as to his training and early residence in Jerusalem, his writings present evidences which are in harmony with such a supposition.

But to suppose that Paul had experience as a student and rabbi in Jerusalem only lays a predicate for his persecution of the church there. Proof for the fact itself remains yet to be found.

Paul makes direct reference to his persecution in only four passages of his epistles (I Cor. 15: 9; Gal. 1: 13, 23; Phil. 3: 6), and in three of them he uses the indefinite expression, "persecuting the church," or its substantial equivalent. What did Paul mean by "the church"? Would we better represent his meaning by spelling the noun with an initial capital, "the Church"? Did Paul think of the Church as a universally comprehensive idea, and consequently mean to say in these passages that he persecuted the Christian religion, without necessarily implying any particular locality? The only adequate answer to this question is to be found in a careful examination of Paul's use of the term. He uses the word "church" fifty-eight times, not counting the

Pastoral Epistles. We set aside for the time being the three occurrences now under question, to treat them in the light of the final evidence. This leaves fifty-five occurrences for consideration. Without reasonable doubt forty-two of these occurrences refer to the local church. Thirteen times the word is either clearly general in meaning or doubtful as to local application. But eleven of these are in Ephesians and Colossians, and these eleven are the only unquestionably general or catholic applications of the term. The two instances remaining could very reasonably be construed as local (I Cor. 12: 28; Rom. 16: 23). Then in Paul's undisputed epistles we do not find a single instance where the word church is unquestionably used in the general or ecclesiastical sense. Consequently it appears most probable that when Paul confesses that he "persecuted the church," he had reference to a local community of Christian believers. It would be perfectly reasonable to understand the term as used in these three passages in a generic sense, but when we consider that Paul had quite definitely in memory the particular location of the church which he had persecuted, it becomes difficult to perceive a rational basis for the generic use. We feel logically compelled to interrogate his reference with the question, What church?

This raises immediately the further question, If Paul's persecution was not in Jerusalem, where was it? We do not have definite, objective evidence from any source that there was a church outside Palestine before Paul's conversion. There might have been, but it is far from a demonstrated fact of history.

In treating Paul's life we must count his own epistles as the primary source, and early Christian tradition as the secondary source; then inferences from tradition must be regarded as subordinate to the secondary source. Any explanation of a locality other than Jerusalem for Paul's persecution activities must consist of an hypothesis constructed out of inferences from the secondary source, for Paul's own writings do not furnish even an inference to support such a theory. If one seeks such an inference from the latter part of the first chapter of Galatians, he

finds Damascus and Tarsus as irreconcilable rivals for chief place in the hypothesis, with Damascus holding a shade of advantage. It may therefore be seen that such an hypothesis is four steps removed from the original fact—it has no sound inference in the primary source for support, and the secondary source designates Jerusalem; hence inferences must be derived from the secondary source and devised into a theory. Such an hypothesis could not weigh very heavily against the plain testimony of the secondary source. One might add the further contention that there is no definite proof from primary sources that there were not churches outside Palestine when Paul was brought to espouse the Christian religion, and that Paul could have persecuted such churches, but an argument based merely upon the absence of contradictory evidence is always precarious. If the church persecuted was not Jerusalem, then we can only guess what church it was.

We turn now to the one piece of definite evidence in the primary source for the Jerusalem persecution. It is found in Gal. 1: 23, "Only they were hearing from time to time, 'The one formerly persecuting us is now preaching the faith which once he sought to destroy.'" What is the antecedent of "us"? It could conceivably have reference to the disciples of Syria and Cilicia, who were originating the joyous report, "The one who formerly persecuted us is now preaching the faith"; but this construction is an assumption based upon the further assumption that there were churches in Syria and Cilicia prior to Paul's conversion. It is much more natural to construe the antecedent of "us" as being "the churches of Judea," understood by implication from the former sentence. The report which they were hearing from time to time was the rumor concerning Paul's missionary activities which was circulating through the churches of Judea. The joyous news was passing from church to church in Judea, "He who was once our persecutor is now preaching the gospel!"

This is the interpretation which appears most obviously as the plain meaning of the passage. It is an interpretation based upon

the context of the passage itself, and presents objective evidence from the primary source. Outside this interpretation we are thrown upon subjective theories based upon inferences from a secondary source. Then we have here evidence from the primary source which strongly favors Jerusalem as the scene of Paul's persecution.

There is great cumulative force in the series of evidences which we have considered, taken as a whole, but taken individually they fall short of absolute demonstration. Are they not outweighed by Paul's plain statement that he was personally unknown to the Jerusalem disciples?

When we examine Paul's exact language it is to be observed that he does not claim to have been entirely unknown to the Jerusalem disciples, but generally unknown to the Judean churches. Following closely and literally the original text, we find that Paul says, "But I was unknown *by face* to the churches of Judea." This statement carries an obvious implication. The Judean churches did not know him at sight ("by face"), but they did know him by reputation. The next verse suggests the reputation by which they knew him, "The one formerly persecuting us."

It is important to observe the scope of Paul's statement. He would not be known at sight "by the churches of Judea." This does not necessarily exclude the possibility of his being known personally by individuals in the Jerusalem group. His persecution had brought him into contact with relatively few even of the Jerusalem disciples, and while all heard of his ravages, not many actually *saw* the persecutor himself; and among the churches of Judea as a whole he would be all but entirely unknown by personal appearance. Furthermore, it had been three years since he had inflicted his persecutions, so that those who knew him by face were now a vanishing quantity in the multitude of Judean disciples.

The natural import of Paul's language is that he was personally unknown by the churches of Judea in general, and he is urging the point in the inevitable exaggeration of controversial emphasis in rebuttal of the charge that whatever of the gospel he

might know he secured from Judean Christianity—safeguarding his veracity by including the qualifying phrase, "by face." The implication of the Galatian epistle is obvious, and all but unanimously accepted, that the Judaizers contended that Paul obtained from the Jerusalem apostles what little gospel he was able to preach. The logical necessity required by this charge lies upon the face of it. The Judaizers and the Galatians knew that Paul had had sufficient contact with Jerusalem Christianity to have obtained his gospel from them. Had the Judaizers claimed that Paul got his gospel in the two weeks visit after his conversion? This would be a strained inference. Had they deliberately falsified, and claimed that Paul had had extensive contacts with Jerusalem, when as a matter of fact he had not? Even if we consider the Judaizers as bereft of all honesty and sincerity (which is quite probably an unjust assumption), such bald misrepresentation would be a vulnerable absurdity which we feel hesitant to ascribe to shrewd propagandists. The implication of Paul's refutation of the Judaizers is that it was their contention that the origin and initiation of his Christian experience and training were closely connected with Jerusalem. This conforms but poorly with the supposition that he was never in Jerusalem until three years after his conversion. Such a theory creates more problems than it solves.

We believe that after all the evidences are canvassed and the case is contemplated in its entire perspective, the balance of probability is decidedly in favor of the conclusion that Paul's persecuting activities were directed against the church at Jerusalem. When we ask, If not the church at Jerusalem, then what church? we find ourselves in a maze of uncertainty, and consigned to subjective speculation for an answer. The evidence from Paul's epistles for Jerusalem falls just short of final proof; the evidence for any other location falls entirely short of any proof. Hence the primary source favors Jerusalem.

Now we may turn back with restored confidence to the more than eighteen centuries of consistent and undisputed Christian tradition. While Paul's own writings do not present specific



definition of the scene of his persecuting activities, they conform most reasonably to the age-long conviction of the Christian Church that he persecuted the church at Jerusalem. New Testament scholarship may more wisely rely upon ancient tradition than upon modern assumption.

We have purposely pursued this entire investigation without even mentioning the book of Acts. Of course the reader has already inferred that we regard the book of Acts as the earliest testimony to the tradition to which frequent reference has been made, but we have purposely avoided designating the book by title. The design of this investigation has been to determine how far we might go toward answering this question by Paul's epistles alone, without reference to the Acts of the Apostles. If we are to adopt a purely scientific method of treatment, we must look to Paul's epistles as the primary source of information regarding his life, and subordinate Acts to the references and implications contained in his own writings. When this has been done, then we may inquire how far the book of Acts is in accord. On the point we have just considered we find Acts once more vindicated. As far as this writer is concerned, while in rational accord with fundamental scientific principles he must treat Acts as a secondary source, he regards its testimony as trustworthy, and a valuable and indispensable supplement to the evidence of Paul's epistles. The proper use of two such ancient documentary sources is to regard them as mutually complementary wherever consistency may reasonably be discerned, and when inconsistency appears, to accord preference to the primary source. While feverish efforts at detailed harmonization are unbecoming and unscientific, they are not less scientific than an insistence upon detecting and magnifying the divergencies between the two sources. A biased effort to prove contradictions is just as unscientific as an apologetic anxiety to establish harmony. However, attainment of the ideal in this matter is impossible, for we shall never be able entirely to eliminate the personal equation from the treatment of Biblical problems.

We cannot believe otherwise than that there was current in the Christian churches of the last quarter of the first century an abundant tradition of the early apostolic history, and particularly the life of Paul. If so, then it would be inconceivable that Acts could have been accepted and gained currency as an authentic historical source if it had contained a mass of baseless fabrications. Hence we look upon Acts as providing the final corroboration and detailed account of the strong probability found in Paul's epistles: that Paul's persecution of the church was in Jerusalem.

*Church Congress Syllabus No. 2*

THE CONTENT OF AND AUTHORITY FOR CHRISTIAN EVANGELISM

PART I. THE EVANGEL IN HISTORY

By EDWARD R. HARDY, JR.

General Theological Seminary, New York City

"The beginning of the gospel of Jesus Christ the Son of God" . . . in that phrase St Mark gave a new meaning to a word and a name to a new form of literature. The word *euangelion* was not unknown. Nor is "good news" quite a sufficient translation for what it already meant. It suggests a solemn and thrilling announcement, such as a royal messenger might bring—"glad proclamation" would perhaps be a fair equivalent. In a famous inscription from Priene in Asia Minor it is used with reference to the birth of Augustus, who as emperor inaugurated an era of peace which seemed to the relieved provincials clear evidence of his divinity. But the word became so distinctively a Christian term, referring to what God has done in Christ, that it is practically as if it had been freshly invented for our use. Similarly the four Gospels exhibit parallels, in one aspect or another, to other forms of literature, but they cannot be considered as examples of any other type.

So in discussing the "evangel" we are discussing something which is distinctively Christian. But we are not discussing the whole of Christianity, or even everything which is distinctively Christian. The not very brilliant phrase that the Gospel is "good news, not good advice" has been overworked, but it does state a fact. The Evangel is not the Christian standard or ideal of conduct, but the truth about God which makes that conduct possible. Neither is it, for instance, the Christian scheme of wor-

ship and prayer. But it is because of it that the Christian life of devotion has come into being.

In the historical survey of a Christian belief or institution it is customary to begin with a brief treatment of the New Testament origins. In the present case that would be misleading, since each form that the Gospel has taken in history has claimed to be based on the New Testament, and each, in so far as it was genuine, has brought out some element which is really there. The whole of this paper, therefore, really deals with the understanding of the New Testament. It will be fairer to begin with the period immediately following, and see how the Gospel was presented to the Roman world in the second century.

A convenient source for this is the anonymous *Epistle to Diognetus*, usually printed among the "Apostolic Fathers." It belongs to the class of writings called "Apologies," and seems to be addressed to an intelligent non-Christian reader. For the author, Judaism is something he read about in the Bible, so that what he presents is the purely Gentile Christianity of his period, probably the late second century. The author describes the remarkable behavior of the Christians. No external ties of race or language bind them together and separate them from other men. Yet they maintain their unity with each other as citizens of a heavenly fatherland, and their strict morality in contrast to the practice of the world around. They not only endure persecution, but welcome it. What is the source of this life? It is no human discovery:

But in truth the almighty and all-creating and invisible God himself founded among men the truth from heaven and the holy and ineffable word, and established it in their hearts, not, as one might suppose, by sending some minister to men, or an angel, or ruler, or one of those who direct earthly things, or one of those who are entrusted with the dispensations in heaven, but the very artificer and creator of the universe himself. . . . Yes, but did he send him, as a man might suppose, in sovereignty and fear and terror? Not so, but in gentleness and meekness, as a king sending a son, he sent him as king, he sent him as God, he sent him as man to men. He was saving and persuading when he sent him, not compelling, for compulsion is not an attribute of God.

To a world full of religious interest, but with no religious certainty, the Christians spoke a clear word about God, that he is one and good, and that he came in Christ to save us:

For before he came what man had any knowledge at all of what God is?

Looking back on the pagan past, they remembered the lust and injustice which deserved God's punishment; but he

himself in pity took our sin, himself gave his own Son as ransom for us, the holy for the wicked, the innocent for the guilty, the just for the unjust. . . . For what else could cover our sins but his righteousness?

So, believing in the Saviour, we look forward to the kingdom in heaven which God will give to those who imitate him—not, of course, imitating his omnipotence, which is not for man to do, but his love, which we imitate by our love to our neighbors.

It is possible to distinguish three elements of "Evangel" in this sketch of the Christian message. The first is the assurance of the living God. The Gospel historically builds on the Old Testament revelation of God, as our Lord's own teaching took for granted the Jewish faith in which he was reared. To those who already believed in one God, the God of Israel, the Christians proclaimed that the long-expected redemption had at last appeared. To pagans the whole Gospel of God was announced at once: there is one God, he is almighty and loving, and his power and love are shown in many ways, but finally and chiefly in the Incarnation, the greatest of his mighty acts.

A second element of the Gospel is that this God redeems us from sin. Here the author to Diognetus sets forth no theory, but states basic convictions. The human race was overwhelmed by its sin; God in love took that burden upon himself. "The Son of Man is come . . . to give his life a ransom for many." "When we were yet sinners, Christ died for us." With the idea of redemption from guilt is included that of bestowal of power to do good; in Greek the word "Saviour" has also the sense of "Healer."

With the consciousness of this power is connected the third element in the Gospel, the hope of the Kingdom. St Mark singles



out as the *euangelion* which Jesus proclaimed the near approach of the Kingdom of God. To be sure, the coming of the Kingdom carries with it responsibility and a summons to preparedness—we remember the parables of wedding garments and servants on the watch. But that is incidental, or rather corollary; the approach of the Kingdom, itself, is a joyous prospect. I had hoped to be able to write this article without having to discuss the “eschatological question” or attempt to define “the Kingdom of God.” But since that seems to be impossible, I shall confine myself to stating a few principles, necessary for further references. In Jewish expectation and in our Lord’s teaching the Kingdom is primarily the visible reign of God on earth, to be set up by the overthrow of the forces of evil, human and demonic. Above all and always, it is, as a recent work on the Gospels puts it, “a state of affairs, not a state of mind.” In its fullness the Kingdom is still to come. But in part, and here is the new element derived from our Lord, it is already among us. For the King (or perhaps we should say, the King’s son) has appeared on earth, gathering his subjects around him. We are members of this coming Kingdom; that is at once a privilege, a source of strength, and a solemn responsibility. St Paul’s phrase, “our citizenship is in heaven,” reaffirms the same idea. As the first generation of believers passed away, it was necessary to reassure Christians that they did not suffer loss if they died before the Kingdom visibly arrived. So the teaching of the resurrection became more important.

Do we find today a need for God? for redemption from sin? for the assurance of the kingdom of righteousness?

What is the modern form of the liberation from the power of demons which received considerable emphasis in the early days of Christianity?

Can we preserve in the religion of today the sense of the Kingdom as: (a) the gift of God, (b) an object of hope?

What we have found in Diognetus was, speaking generally, the Gospel of the early Church. As time went on, beliefs were more definitely formulated and religious institutions more clearly fixed. So the creeds are written, the canon of the New Testa-

ment is defined, the systematization of the sacraments and of worship begins to appear, the organization of the Church is developed. But these developments do not change the content of the Gospel. They define its intellectual implications, fence it from attacks, provide the organization necessary for the life of a body which is to continue through successive generations. We find in the Christian literature of the period that some writers are more concerned with the drama of redemption, as certain great passages in St Paul describe it, and with Christ as saviour from sin. Others lay more emphasis on the revelation of the true nature of God, with the piety and ethics which is derived therefrom, and on Christ as our teacher and example. But these are not competing or even really divergent tendencies. They are differences of emphasis, due to circumstances of personal interest or external environment, which are inevitable in dealing with anything so rich as the Gospel, in all its simplicity, is.

As time went on, the Kingdom of God as an object of hope was largely replaced by heaven, in the sense of the future life. This was inevitable as it became clear that generation after generation of Christians would die without seeing the coming of the great day. But this development was in part balanced by the existence of the Church, the visible Christian community, the earthly part of that fellowship which is both the bearer of the faith and itself an object of faith. At least to the end of the third century the Church was a visible island of hope and confidence in a world of confusion. With its worship making heavenly mysteries present, its mutual aid and social fellowship, its vigorous intellectual life, it was itself evidently something good and part of the content of the Gospel.

For good or evil, after Constantine Christianity assumed the responsibility of being the religion of the world, at least of the western world. Perhaps the ambiguity of that phrase will serve to indicate the nature of the problem. A picture of the way the mission of the Gospel in the world was seen at that period may be found in St Athanasius' early work, *De incarnatione verbi*. By sin and ignorance and injustice the world has gone astray.

It is disorganized—like a city in a state of anarchy, or an orchestra without a leader. So the Word of God himself came, did the utmost God could do for men in his life and death and resurrection, began the work, which he continues through the Church, of leading the world back to that harmony which God originally planned for it. Righteousness and devotion to God, which philosophers had only taught to a few, now become the possession of masses from every rank of society. Even barbarous tribes, now converted to Christ, put away their weapons—so Athanasius wrote in the happy days before the history of warfare between Christians had begun.

Whatever we may think of the chequered history of the fourth century, it was followed by a period in which the enemy of Christianity was not cultured, or vulgar, unbelief, but a general collapse of civilization. Two influences more than any others carried the Christian tradition, and with it its heart, the Gospel, through the period of confusion: St Augustine and monasticism. St Augustine's achievement was, of course, a many-sided one, and only one part of it needs to be touched on here. There was a danger that, as the visible Church was increasingly merged with the professedly Christian state, the promise of the Kingdom might be reduced to an individual hope for pleasure in the future life, while Christianity as practiced on earth became both in the world and of it. St Augustine's work provided a double bulwark against this. First, the idea set forth in the *City of God*, with its large view of God's commonwealth, the true fatherland of those who love, preserved the principle that the community which is the object of Christian loyalty is always in the world, but never entirely absorbed by it. And some, as St Augustine recognized, who are now in the visible fellowship of the Church do not belong to the *civitas dei* which it is its mission to embody; others who now seem to be in the ranks of its enemies are among its true citizens. Secondly, the central reward promised us by God is nothing else but God. This principle, re-enforced, or perhaps rather interpreted, in the mind of St Augustine by neo-Platonic mysticism and philosophy, is the intellectual statement of

a central element in Christian devotion. Nor is it alien to the Gospels. For the Gospels are not afraid of saying that good things, as well as persecutions, are promised to those who love God. And what can God give us that is greater than fellowship with himself? "Blessed are the pure in heart, for they shall see God."

St Augustine summarized certain ideas essential for the preservation of the Gospel. Monasticism provided a body of men who put that cause before everything else. Simple men the early monks often were. It is told of one that when he was at last convinced, by a learned visitor, that God must not be thought of as having physical hands, or arms, or eyes, as the Old Testament might seem to suggest, he cried out in distress, "They have taken away my God." For he had been accustomed in his prayers to put before him the image of God in human form. Others were the greatest scholars of their day—Basil, Isidore of Seville, Augustine himself. Yet whether simple or learned they shared one common conviction, and the will to put it into practice; the conviction that nothing is of any value in comparison with God and his promises. At first they sought for God in the life of the hermit, in which everything is surrendered but the bare means of existence. Then, by a gradual and interesting process, they came to see the superiority of life in common as the only possible sphere of Christian behavior, where there are neighbors and brothers to serve and perhaps to forgive, where our whole-souled devotion to God is not diminished because work, study, and recreation as well as worship are in common.

Is it possible to think of the Church as a visible colony of the Kingdom of God? What is the relation to this of the principle that the true nature of the Church appears in its corporate worship?

Is Christianity a principle of organization of the world as well as the Church? Then how account for its persistent ineffectiveness?

Is the philosophical phrasing of the Christian ideal as the *visio dei* permanently useful?

Can the rules of Basil or Benedict be considered (*mutatis mutandis*) as sketches for any Christian community?

We may seem to have wandered some distance from the subject of the Gospel, but the connection is closer than at first appears. For the third element in our summary of the early Christian Evangel is an essential one, the promise of the Kingdom. And unless that promise is grasped firmly as a future hope and appreciated in some present partial embodiment, the other elements of the Gospel are meaningless to man because they lead to nothing. In the early Middle Ages it was in monasticism that this hope was grasped and such an embodiment made visible. No wonder, therefore, that monastic influences molded both the public life of the Church and its program for the individual. As examples of this may be taken the practice of confession not only of notorious offences, which might be made the object of public discipline, but of secret sins; and the services made up of psalms, lessons, and hymns, of which our Morning and Evening Prayer are later adaptations.

Monasticism was largely responsible for the missionary impulse to which the conversion of northern Europe was due. As far as the records show, however, the message conveyed to the ordinary convert in those missions was of a much simpler as well as more general character than were the ideas which the monastic missionaries lived on at home. He was told, with varieties of argument, that his idols were no true gods, and that there is but one God, maker of heaven and earth. He will give rewards after death to those who keep his laws and punish those who violate them, when his Son comes to judge the world. In the Sacraments are the means of grace needed for forgiveness and strength. And the superior culture and power of the Christian nations is evidence of the blessing which God bestows on his servants. Fortunately this last part of the message was addressed to those who were genuinely overawed by the Frankish or Byzantine empires, and not to their equally or more civilized Moslem contemporaries.

It would be interesting to work out the effects on the nations of northern Europe of the way in which Christianity was first presented to them. Certainly much harm has been done by the idea that the Gospel is a simple morality backed by supernatural



sanctions, with optional devout ecstasies for those who like that kind of thing. The place of the element of force in evangelization is a more complicated matter than appears at first sight. In the period which we are discussing the tribe or nation rather than the individual was the effective unit for action of all kinds. Hence it was inevitable that in many countries (e.g. England) conversion proceeded by such groups. Less desirable, and also far less successful, was the action of a ruler like Charlemagne in imposing the profession of Christianity on conquered people. It is significant that Charlemagne's policy in this respect was opposed by Alcuin, perhaps the ablest of his assistants in church policy. But it must be said that then, and for a long time afterwards, nations which professed to be Christian found it as natural to require religious observance as modern nations claiming to be progressive find compulsory education. In the long run Christianity scarcely gained in the one case or liberalism in the other.

The revival of learning in western Europe began with a renewal of the intellectual discussion of religious questions. It is worth noting that the two famous works of Anselm of Canterbury, not improperly called the first of the scholastics, deal with topics which we have seen to belong to the Evangel of the early Church—the existence of God and redemption from sin. The ontological argument of the *Proslogium* and the theory of the Atonement advanced in the *Cur Deus Homo* have often been criticized unsympathetically by historians of the discussions to which they are important contributions. It might be suggested to those interested that the study of Anselm's works themselves may reveal religious and intellectual values often passed over by his summarizers and critics.

How do we state the Christian claim as against national idolatries of the present day?

What place has the Gospel had in the history of the "Christian nations"? especially in relation to their use of force?

What element of evangel does Anselm's theory of the atonement preserve?

Does scholastic rationalism still leave the Gospel a gospel? If so, how?

The central figure in mediaeval thought is, of course, St Thomas Aquinas, and something must be said as to his treatment

of topics related to our subject. It may be observed that at periods when faith is questioned it becomes better thought out, and so more significant. So the scepticism of certain Arab writers led in the 13th century to a clearer statement of the reasonableness of Christian belief. Overcoming the protests which were raised when the works of Aristotle first came into use, St Thomas derives the assurance of God's existence from the very fact of an ordered universe which Aristotelian science and metaphysics exhibited with such breadth and detail. In dealing with redemption and the atonement St Thomas preferred to dwell on various aspects of such important facts rather than to confine himself to any one theory. Finally, the heart of his ethics is the principle that the vision of God is the goal of human life. Here he combines the Aristotelian definition of true happiness as found in the contemplation of reality, by which we most nearly become immortal, with the ordinary Christian's hope of heaven and the saint's longing for God. Nor is this a selfish ideal. For, to sum up in a text what Thomistic philosophy and theology discusses at great length and works out into a system of social ethics, "this commandment have we from him, that he who loveth God love his brother also."

Great as the contribution of St Thomas to Christian thought is, it may be claimed that he suffered, being an Aristotelian, from neglect of the Platonic approach to reality. Some students of mediæval thought, therefore, find useful supplements to his work in the less systematic and complete writings of the Platonizing group of the previous century connected with the Abbey of St Victor at Paris, the so-called Victorines. The terms "Platonic" and "Aristotelian" are here used in no technical sense, but as characterizing two approaches to life and thought, one seeing the parts as revealing the whole, the other seeing the whole as made up of the parts. Platonism applied to the Gospel sees it as a revelation of the true nature of God and his world; in the Church and through its mysteries we find our place in the world of things as they really are. Aristotelianism sees Christianity as a program for the salvation of individuals. The Church is not thought of

as the earthly manifestation of true reality (the Kingdom of God), but as a means of saving individuals, or as the totality of saved men. The Eucharist tends to become a private means of grace rather than, as it is for the Christian Platonist, a mystical communion of the Body of Christ.

The individualism for which the Reformation and Counter-Reformation are often blamed is implicit in mediaeval thought and became explicit in late mediaeval devotion. The mystical writings, especially German, of the fourteenth and fifteenth centuries and the hymns of the period furnish illustrations of this. The *devotio moderna* which was propagated by the Brothers of the Common Life in the Low Countries had an almost purely individualistic Gospel. Its classical work, the *Imitatio Christi*, great as it is, is almost purely individualistic except in the section on the Eucharist, where the corporate tradition could not be forgotten altogether. It is significant that both Martin Luther and Ignatius Loyola derived much of their devotional inspiration from the late-mediaeval German school.

The religious problem of the sixteenth century was, "What must I do to be saved?" Lutherans and Catholics had different answers, but they began by asking the same question. Whether the relation is one of cause or effect, or both, this individualism harmonized only too well with the rising power of national monarchies and the bourgeois capitalist class. It was eminently satisfactory to these powers that a Gospel should be preached which, while encouraging the growth of strong individuals such as the king and the merchant aspired to be, had no message for the social order. A Kingdom of individual salvation was not only not of this world but increasingly irrelevant to it. Full recognition must be given to the importance of the principle of God's free gift as the basis of our freedom in Christ, a principle which justifies Lutherans in using *evangelisch* as the specific name for their tradition. But the circumstances of the time led to its being applied in various one-sided ways. Similarly the rebirth of devotion which was the Counter-Reformation's real source of strength led to important contributions to the study and prac-

tice of the life of prayer. But it also suffered from excessive individualism.

Compare the Gospel expressed in hymns in the first person plural with that expressed in hymns in the first person singular.

Read the *Imitatio Christi* and say what you really think about it as a manual of Christianity. Do the same for the *Spiritual Exercises* of St. Ignatius.

Why is capitalism apparently harmonious with individualist religion?

Have such phrases as "God's free gift" more than a conventionally pious meaning?

Do we neglect in our preaching and devotion the sovereignty of God?

Calvinism was more definitely a challenge to the trend of the times. Its central principle is, of course, the majesty and sovereignty of God. To unsympathetic observers the Calvinist message about God may seem to be a nightmare rather than a Gospel, but that is to confuse its content with its form. The typical mood of Calvinist devotion is one of solemn, austere joy in the knowledge of God's glory; hence the singing of such a psalm as the Old Hundred is its suitable expression. It at once became clear that Calvinism was relevant to life, too much so from the point of view of its opponents. And it was an important truth that the Gospel is a power in the lives of men, individual and social, because it is, first of all, a word about God. But for various reasons—one that it tended to forget that the love of Christ is a part of the majesty of God—Calvinism, like most other forms of Christianity, was in a state of decay by the year 1700.

The two revivals to which the vigor of modern Christianity, when it has any, is due, brought into prominence different aspects of the Gospel. The Evangelical revival (under which head must be included German Pietism, English Methodism and Evangelicalism, and related movements in America) began by turning attention once more to the Lutheran aspect of Reformation teaching: the Gospel is primarily the possibility of individual salvation from sin, both as pardon and as strength. In the words of Toplady's familiar hymn:

Be of sin the double cure,  
Save me from its wrath and power.

The Catholic revival, which includes both the Oxford movement and the nineteenth-century reinvigoration of Roman Catholicism, started with similar interests. The Tractarians (who in this connection present an interesting parallel to John Wesley) were interested in a Gospel which would not only assure men of heaven, but make them actively good. Finding the means to this in the discipline and sacraments of the Church, they were led to a re-emphasis on the fellowship of the Church as itself part of the promised Kingdom and itself part of the Gospel message.

In the eighteenth century the rise of rationalism made the topic of the existence and nature of God, which for almost five hundred years Christian writers had assumed as a common premise, once more a subject of discussion. Although details belong to the history of Christian thought rather than to that of the Gospel, yet the resumption of this discussion once more brought to the consciousness of believers the fact that in a pagan world the being of God is part of the Gospel message. Two emphases may be distinguished. One, of which Bishop Butler is the first great exponent, starts from the trust in reason which classical Christian thought has always possessed, and in one way or another seeks to show that a rational view of the universe is not complete without God. The other, originating with Schleiermacher, starts with religious experience as a fact. The two are complementary and need to be used together. Each in isolation has its own dangers. The first may not arrive at the God of religion at all. The second, especially when it treats religious experience as an isolated phenomenon rather than as a total manner of living, may exhaust itself in the study of emotions which are interesting but, in the strict sense of the word, insignificant. All this has to do, of course, rather with the study or the defence of the Gospel rather than with its proclamation; but both of these activities are necessary, although perhaps as the vocation of different people within the Christian body. Usually one does not expect the Christian philosopher to be the missionary, but each needs the other.



The increasing interest in social problems which followed the eighteenth-century movement for individual freedom is part of an increasing recognition of the social and corporate character of human life. We are all aware of the great place which social issues occupy in men's minds today. Both a part of this development and a response to it was the increasing consciousness of the social aspects of Christianity which marked the second half of the nineteenth century and still continues. The familiar phrase, "Social Gospel," indicates that this is relevant to our subject. If the Social Gospel is to be a Gospel it must be the application of the three aspects of the gospel message which we have seen through history—God, redemption, and the hope of the Kingdom—to man in his social relationships and to the order in which he lives. Among Catholics the Social Gospel is closely related with the liturgical movement, an attempt to realize the essentially corporate nature of the Christian life, of which corporate worship, especially the common participation in the Eucharist, is the great expression. The question of the Social Gospel is not as simple as it seemed a generation or even fifteen years ago. For it leads inevitably into other problems of great intricacy: what is the relation of those who have received the Christian Good News to others with whom they must coöperate in efforts for social justice? what is the relation of our fellowship, the Church as a colony of the Kingdom, to other actual or expected fellowships—the nation, the party, the classless society of the future?

It has been a very rash task to try to say something in brief space about the history of the Christian Gospel, and I hope that the omission of shadings and qualifications may be excused. It has been impossible to avoid some reference to other topics, such as the history of Christian philosophy, Christian ethics, and Christian worship, but I hope it will be understood that these are incidental references only. The problem of this paper has been: what has the Christian Evangel, the divine good news, actually been in the different stages of church history? The making of such a survey cannot but lead one to some thoughts as to what

the Gospel is and ought to be, and to my mind three points stand out. First, that all three classic elements—God, redemption through the life and death and resurrection of Christ, the promise of the Kingdom—are essential. The first is of course the most important, since the others depend upon it. Second, that as the Gospel is addressed to each succeeding age it must both show that God's truth is relevant to the deepest longings of that age, and stand out against its prevailing errors. This is often a difficult task, since the latter are usually perversions of the noblest elements in the former. Third, the content of the Christian Gospel cannot be fully described in a series of propositions, nor can it be proclaimed merely by talking about it. It exists only as it is believed in and acted upon, and its meaning is fully seen only in connection with Christian worship, the activity by which all the others to which the Gospel summons men are interpreted. For Christian worship is not only part of the great human effort of adoration, the noblest act of man, but also the closest continuation of that fellowship with our Lord out of which the Gospel was first proclaimed by the apostles in Galilee.

What is the relation to the Gospel of the Evangelical and Catholic revivals? of modern rational theology?

Is the social gospel a gospel? What is its relation to secular gospels (Marxism, nationalism, liberalism, etc.)?

What effect will this study of the Evangel in History have on our worship, our devotion, our preaching?

#### Bibliography

##### A) Bearing on the subject in general:

K. E. Kirk, *The Vision of God*, London (Longmans), 1931, 583 pp. (shorter edition, without notes, 1934).

E. G. Selwyn, ed., *History of Christian Thought* (Christian Challenge Series), 1937, 190 pp.

Edwyn Bevan, *Christianity* (Home University Library), N. Y. (Holt & Co.), 1932, 240 pp.

##### B) On special topics:

H. M. Hughes, *The Christian Idea of God*, London (Duckworth) 1936, 228 pp.

E. G. Selwyn, ed., *Essays Catholic and Critical*, 2nd ed., N. Y. (Macmillan), 1926, 452 pp. (esp. A. E. Taylor on the Doctrine of God and K. E. Kirk on the Atonement).

- J. K. Mozley, *The Doctrine of the Atonement*, N. Y. (Scribners), 1916, 235 pp.  
 Gustaf Aulen, *Christus Victor*, N. Y. (Macmillan), 1931, 179 pp.  
 A. L. Lilley, *Sacraments*, London, 1928; N. Y. (Macmillan), 1929, 159 pp. (esp. chaps. 2 and 3 on St Augustine and the Victorines).
- C) On special periods:  
 Hans Lietzmann, *The Beginnings of the Christian Church*, N. Y. (Scribners), 1937, 406 pp. (esp. chaps. 4, 7, 8, 11).  
 B. S. Easton, *Christ in the Gospels*, N. Y. (Scribners), 1930, 210 pp. (esp. chaps. 5, 6, 7, 8).  
 C. H. Dodd, *The Apostolic Preaching*, London, 1936, 240 pp.  
 Adolf Harnack, *The Expansion of Christianity in the First Three Centuries*, tr. J. Moffat (2 vols.), N. Y. (Putnam), 1904-5 (esp. vol. I, bk. ii).  
 J. T. Addison, *The Mediaeval Missionary*, N. Y. (International Missionary Council), 1936, 176 pp. (esp. chaps. 2 and 5).  
 M. C. D'Arcy, S. J., *Thomas Aquinas*, London (E. Benn Ltd.), 1930, 292 pp.  
 A. C. McGiffert, *Protestant Thought Before Kant*, N. Y. (Scribners), 1911, 261 pp.  
 L. E. Binns, *The Evangelical Movement in the Church of England*, London (Methuen), 1928, 171 pp.  
 A. G. Hebert, S. S. M., *Liturgy and Society*, London (Faber & Faber), 1935, 267 pp.  
 W. A. Visser t'Hooft, *The Background of the Social Gospel in America*, Haarlem (Willink & Zoon), 1928, 187 pp.

*The Epistle to Diognetus* is with the *Apostolic Fathers* (tr. K. Lake) in the Loeb Classical Library; St. Athanasius' *De Incarnatione* is in the Nicene and Post-Nicene Fathers (tr.).

#### Study Topics

1. Now go back (as suggested by the conclusion of the third paragraph), and show how the three elements of the Evangel are emphasized in the New Testament: e.g. (1) in the Synoptic Gospels and Acts, (2) in the Pauline letters, (3) in Hebrews, (4) in I Peter, (5) in the Epistles and Gospel of John, etc.
2. Are these three elements all of vital importance in the proclamation of the Gospel today? (Compare the recommendation of the Bishops at Lambeth in 1930, regarding the teaching of the doctrine of God.)
3. Does the Gospel (e.g. these three elements) require reinterpretation, or only re-emphasis, in the world of (1) modern scientific research, of (2) modern medical and psychiatric practice, and of (3) modern social idealism? Which features of the Gospel need stronger and clearer presentation in our preaching today?

4. Show how individualism (e.g. in monasticism, in the *devotio moderna*, in earlier Evangelical thought and devotion) is a real part of the Gospel, but not the whole of it. *How* is it related to the whole?

5. On the other hand, show *how* 'the Social Gospel' is related to the full Evangel.

6. Is the affiliation of the social application of Christianity with the 'liturgical' movement a legitimate development, or mere paradox—or compensation? Discuss the fundamental principle involved here.

7. Discuss the thesis one often hears stated, more often assumed, these days, viz.: 'the Gospel' makes unnecessary (and really rules out in advance) the 'institutionalism' of the Church with its creeds, dogmas, orders, etc. (This was Loisy's problem in *The Gospel and the Church*, Tyrrell's in *Christianity at the Crossroads*; but what is the answer today?)

*Church Congress Syllabus No. 2*

THE CONTENT OF AND AUTHORITY FOR CHRISTIAN EVANGELISM

PART II. THE CONSTANT ELEMENT IN EVANGELISM

By A. E. TAYLOR

University of Edinburgh

ADDENDUM

*Questions for Discussion:*

- I. What was the fact that the Early Church proclaimed?  
State, *in terms of this fact*, the thesis of each of the following books of the New Testament:
- |            |                 |
|------------|-----------------|
| St Mark    | Galatians       |
| St John    | I Thessalonians |
| Romans     | I John          |
| Revelation |                 |
- II. What needs, frustrations or evils in man's life in the First Century were met by *the fact* which the Church proclaimed?
- III. What are the evils from which the people of our modern world are suffering most keenly?  
If the people in your community had to draw up such a list, what would it include?  
How does the Gospel pronouncement meet these needs?
- IV. List the sermons which you have preached during the past six months. How many of them have dealt with what people ought to do? How many have announced what God has done and is doing?
- V. Dr Taylor makes a strong statement in the last sentence on page 279:  
"Now if there is one thing which all history seems to prove abundantly, it is that a humanitarianism which tries to dispense with the superhuman 'sanction' never succeeds in being for long an 'enthusiasm of humanity.'"  
This statement is not proved nor illustrated—What proof or illustration can be drawn from history?
- VI. Is Dr Taylor correct (in the last sentence on page 280) when he seems to assume that a prosaic success in "comfortable existence" could be



achieved with ordinary common sense and ordinary good feeling, apart from any divine and glorious hope?

(It is to be noted that Dr Taylor does not claim this, and possibly would deny it as stated. But it is a fit topic for serious discussion.)

- VII. Dr Taylor quotes with approval (page 282) Whitehead's argument as to the relation between Christian thought and the belief in a rational order of nature.

1. State and discuss this argument taken from Whitehead's book, *Science and the Modern World*.

2. How does this argument affect the problem of the relations existing between Religion and Science?

- VIII. Dr Taylor points out very clearly that the primary function of the Christian religion is not philanthropy, or what is called, in modern language, social work. But does he give adequate place to the corporate aspect of this religion?

Is the Church the mere aggregation of the persons who have been brought to the knowledge of God? Is the Church the *announcer* of a Gospel outside herself, or is the Church in some deep and real sense *a part* of that Gospel?

*Bibliography:*

Edwyn Bevan, *Hellenism and Christianity*.

William Fairweather, *Jesus and the Greeks*.

R. D. Hicks, *Stoic and Epicurean*.

Edwyn Bevan, *Stoics and Sceptics*.

H. Bergson, *The Two Sources of Morality and Religion*.

A. N. Whitehead, *Science and the Modern World*.

## BOOK REVIEWS

*An Introduction to the New Testament.* By Edgar J. Goodspeed. University of Chicago Press, 1937, pp. vii + 362. \$2.50.

Dr Goodspeed's new Introduction is written from the point of view of the publication of the New Testament books, rather than from that of their composition. The most significant event in the development of the New Testament, according to Dr Goodspeed, is the collection and 'publication' of the Pauline Letters as a single corpus. It was this event which inspired the collection of other writings—including even the Letters to the churches at the beginning of the Apocalypse of John. It was this event which inspired the production of the Pastoral Epistles, the Catholic Epistles and even, perhaps, the Ignatian collection. The Epistle to the Ephesians, in accordance with Dr Goodspeed's theory, set forth in earlier books of his, is an encyclical designed to cover or introduce the collection of Paul's Letters to churches.

It is against the background of literary collections that the growth of the New Testament as a book is to be understood. Accordingly, Dr Goodspeed deals first with the Pauline Epistles in chronological order, then with the Gospels of Mark, Matthew, Luke. Chapter 13, which is the water-shed of the volume, deals with the first collection of Paul's Letters. The remainder of the volume deals with the remaining writings of the New Testament. Dr Goodspeed's theory of the origin of Ephesians has already made remarkable headway in the New Testament world. One might hazard a guess that it is already generally accepted. It is of course a refinement of Jülicher's theory of the origin of that letter; but Goodspeed has set it in sharper relief and has studied it not as a problem but as a datum. (It is characteristic of the author and of the present book that problems are studied in groups, the key to a whole congeries of problems often turning out to be the best solution of the same problems taken one by one: the converse is rarely true, though it has been the custom in New Testament Introduction to deal with problems severally and atomistically. For proof of Goodspeed's method, see pp. 196, 202, 237, for example.)

The book is a fresh, stimulating review of the whole of the data and will be warmly welcomed by all who are already familiar with problems of New Testament Introduction—even though we could wish that the bibliographies were a little more extensive; and it ought to be pointed out that the ordinary Bible reader interested in the origin of the New Testament books should not fail to look into this volume. He will find here a stimulating perspective and much help toward the understanding of the books of the New Testament and of the New Testament as a whole. For instance, on the Gospel of Mark what could be better than this fresh emphasis upon the influence of the Elijah and Elisha cycles (pp. 125f): "Indeed, the shadow of Elijah or Elisha falls on almost every page of the Gospel of Mark, and it would seem that for some

reason the selective memory of the early church instinctively recorded about Jesus anything they recalled of the doings of these great prophets." The more carefully we study the Gospel of Mark and the more attention we pay to the Septuagint, the clearer the evidence for this statement.

Dr Goodspeed holds that the strange reference of Papias to the tradition about the origin of Mark is really to the original *Oral Gospel* (p. 130) rather than to anything written. Accordingly, "the mysterious Logia of Matthew would seem to have been the original Oral Gospel, reflected in Paul, Luke, Clement, and Polycarp." These are just samples of the stimulating perspective or setting in which the author places the New Testament books. It is a work which every clergyman and theological student and every other intelligent reader of the Bible ought to make his own and read and keep.

FREDERICK C. GRANT.

*Daniel*. By A. Bentzen. *Handbuch zum Alten Testament*, i. 8. Tübingen: Mohr, 1937, pp. ix + 53. M. 2.60.

This series, edited by Professor O. Eissfeldt, includes both a *Biblisches Lexicon* edited by K. Galling and a series of commentaries on the Old Testament books, of which those on Ezekiel, the Minor Prophets, Psalms, Daniel have now appeared; a second 'Reihe' is to include the Apocrypha and Pseudepigrapha. The present reviewer gave an extensive notice of the commentary on the Minor Prophets in this *Review*, 1936, pp. 252ff. In that volume the British scholar Prof. T. H. Robinson is the commentator of Hosea-Micah; and the present volume is the work of a Danish scholar, professor at Copenhagen, so that the excellently conceived series has international character. The book continues the established form of a most concise presentation of translation (with special notice of rhythmical forms), notes on text and particular exegesis, and introductions to the several scenes of which Daniel consists, in a word a remarkable *multum in parvo*; one only regrets that the commentator had not larger room. The reviewer published a commentary on Daniel in 1927, and from just about that epoch there has been an extensive revival of interest in the book, equally fascinating as it is to philologists and theologians. Within five years appeared three more commentaries, by Goettsberger (1928), Charles (1929), Obbink (1932), while in addition within the past decade have been published many volumes and articles of prime philological and historical value bearing on the subject, e.g., Bauer and Leander's *Grammar of Biblical Aramaic* (1927), an abbreviated form in 1929—these not noted in Bentzen's Bibliography, although constantly cited), Rowley's *Aramaic of the Old Testament*, and numerous books and articles by Baumgartner, Dougherty, Driver, Eerdmans, Ginsberg, Noth, Rowley, Schaefer, to mention some selected names. Within the same decade archaeology has also furnished fresh material, e.g. a papyrus text of the Chester Beatty collection, fragmentarily duplicating the unique Chigi Ms. of the Septuagint; the Zeno papyri illustrating Palestine under the Ptolemies (see the long study by V. Tscherikower, 'Palestine under the Ptolemies' in *Misraim*, ed. by N. J. Reich, March-June, 1937); while the Ras Shamra Hebraic texts of the 15th century B.C. present their contributions even to our late book. 'The Ancient of Days'

(7: 9) has his forerunner from that quarter in 'the King, Father of Years,' while we have now obtained the mythical prototype, in name at least, for Daniel in a long text concerning Danel, who 'judges widows and orphans' (indeed with Shakespeare, 'a Daniel come to judgment'); cf. Ezek. 14, and see Virolleaud, *La légende phénicienne de Danel*, 1936, for the text and commentary. In the philological quarter the notes are necessarily brief, with constant reference to the grammars and other authorities, and there is but short space given in the Introduction to the linguistics of the book; the position taken by the reviewer that there was as yet no distinction between East and West Aramaic, appears to be approved by subsequent studies (p. vi). To the Bibliography might be added recent works by Löfgren on the Ethiopic version (1927) and the Arabic versions (1936), both of which series of versions are important for the Old Greek and the Hexaplaric text. As for the literary origin of Daniel, Bentzen adjudges it to be a unit ('eine Einheit,' p. vi), although he distinguishes throughout between cc. 1-6 and 7-12, the former the Legends, the latter the Visions of Daniel, and in his treatment of the first six chapters, indeed also of ch. 7 in part, he dates the 'legends' early in the Hellenistic age, as contrasted with the second group of the Maccabaeon period. With his added admission (p. vi) that the first group breathes the Mesopotamian air, the second the Palestinian, and also that the kings of this world are treated in very different spirit in the two sections—e.g. Nebuchadnezzar and Darius *vs* the 'Beasts,' the logical result would be that Daniel is a combination of two collections of distinct ages, to which the two languages, Aramaic and Hebrew, bear witness. Very excellent are the concise treatments of several scenes, with ample citations where necessary and with well considered judgments. There may be noted the study of Persian influence, which the author would depreciate in favor of local Syrian influences (he notes again the Ras Shamra mythology), and the treatment of 'One like a son of man' (pp. 33ff). Valuable as presenting most recent historical investigations is the identification of the Hellenistic kings in ch. 11 (pp. 47ff). In general the author's treatment is sympathetic to what he terms 'the true and abiding value of the book with its fidelity to faith, courageous and ready for self-sacrifice' (p. vii). After all, all hope for a better world is eschatological, critical of the present, with faith in a Kingdom of Heaven.

JAMES A. MONTGOMERY.

*The Parables of the Synoptic Gospels.* By B. T. D. Smith. Cambridge University Press; New York: Macmillan, 1937, pp. 250. \$3.75.

Four important books upon the Parables have appeared of late—those by Professor Dodd and Dr Oesterley belong on the shelves of every careful student of the Gospels; Mr Martin's briefer and more 'popular' book is designed for the Church School teacher and should be a useful aid. Dr Smith's book, addressed first of all to the expert, should also appeal to the lay reader and teacher, and contains much helpful suggestion for the preacher and Bible Class teacher. The author is already well-known through his brilliant little commentary on St Matthew in the Cambridge Greek Testament and Cambridge Bible series.

The book owes much to Jülicher, as does every book on the Parables written from anything like a modern point of view. Indeed, even in arrangement it resembles Jülicher's massive work. Part I covers Introduction: The origin and history of the *Mashal* type of literature, oral or written, in the Old Testament and in Rabbinic tradition; Varieties of Figurative Speech in the Synoptic Gospels; Form and History of the Synoptic Parables; their Background—in the life of the times; finally, the Gospel of the Parables—an admirable summing-up. Part II contains the Commentary, in which the Parables are classified in a new and suggestive grouping: Parables of the Times, Parables of Growth, Parables for Rich and Poor, for the Hierarchy and the Scribes, for Pharisee and Sinner, and the *residuum*—'various parables.'

He is critical of Dodd—as are probably the majority of contemporary New Testament scholars—without being unappreciative of the stimulus his book provides. Dodd's main thesis is that our Lord taught that 'the Kingdom is already here,' not 'is at hand, about to come.' But, says Smith (p. 78), "The difficulties involved in the interpretation of the teaching of Jesus along the lines of 'consistent eschatology' appear to be negligible in comparison to those involved in such an interpretation, for this would represent him as proclaiming a gospel which, in so far as it would be intelligible to his hearers, must appear to them to be manifestly untrue."

Full recognition is given to the importance of Rabbinic parallels—and many are cited which have been hitherto inaccessible to the ordinary student. Form Criticism finds a place as well: the author recognizes that the period of oral transmission added something to their present form, and that divergences between gospels, or obviously secondary elements in the text, are not to be explained invariably by some literary hypothesis, either textual gloss or editorial revision. In some cases, successive stages in their transmission can still be made out (e.g., p. 168f). In some cases, the original context—and hence application—of the parable has been wholly lost (e.g. the Parable of the Lamp, Mark 4: 21, etc.). One or two are artificial (e.g., The Porter, The Waiting Servants); some have been expanded (e.g., Mark 12: 5b-8). But when all these deductions have been made, and in no small measure as a result of precisely these deductions, the fact remains that "of all the Christian tradition, it is perhaps the parables, with their kindly, intimate presentation of human character, their humour and their irony, which reveal to us most clearly Jesus of Nazareth" (p. 60). Again and again, Dr Smith has held up the right foil and let us see how *unexpected*, how fresh and vital was the turn of thought or application Jesus gave some trite and commonplace observation, long crystallized into a proverb, or some familiar story men had heard retold perhaps for generations (cf. pp. 60, 72, 80, 84, 109, 122, 178, 180, 202—I list these for the benefit of any friends who may be preparing sermons! Only, let them buy and read the book, from cover to cover). In fine, it is—with all respect to its recent predecessors—the most important book on the Parables since Jülicher and Fiebig.

FREDERICK C. GRANT.



*The Pastoral Epistles: Introduction, Translation and Notes.* By Robert Falconer. Oxford University Press, 1937, pp. viii + 164. \$5.00.

In Hastings' *Dictionary of the Apostolic Church* the article "Pastoral Epistles" was written by Sir Robert Falconer, and now a generation later he returns to the theme from a different standpoint. He distinguishes six sources, which in his translation are indicated by different typography: a Pauline letter, material with Pauline base, a church order fragment (Titus i. 7-9 and 1 Timothy iii. 1b-13), a Christian prophecy (2 Timothy iii. 1-9), a church order tractate (most of 1 Timothy), and copious redactions of an editor. None of 1 Timothy is Pauline, part of Titus and a considerable part of 2 Timothy are so. In the present form Titus is the earliest of the three. This is a rather complicated theory and one that probably allows for too much Pauline material—e.g., in 2 Timothy i—but it is a theory that is supported by acute observations and one that must be reckoned with; the solution of the problem of the Pastorals cannot be thought of as too simple.

The exegesis follows largely the British precedent of close lexicography, especially in the minute discrimination of synonyms. For so brief a commentary this is overdone—the writer of the Pastorals was scarcely aware of the finer distinctions!—while more space on the comparative Jewish and Hellenistic elements would have been welcome (e.g., on 2 Timothy i. 10). On the other hand, proper attention is given to the respective Jewish and Hellenistic terms in the "polity" discussions, although there is a sad lack in the absence of any analysis of the position of presbyters in Judaism. In dating the Epistles (page 5) Sir Robert assumes too uniform development throughout the church as a whole; Rome, as represented by Clement, and Asia Minor, as represented by Ignatius, progressed very differently.

BURTON SCOTT EASTON.

*A History of the Expansion of Christianity.* Volume I. *The First Five Centuries.* By Kenneth Scott Latourette. Harper, 1937, pp. xxiv + 412 + 1 map. \$3.50.

Here we have the opening volume of a great work planned by its author to be complete in five or six volumes. Its appearance is an event of exceptional importance in the field of historiography, for strangely enough it is quite true, as Professor Latourette reminds us, that "never has anyone undertaken in an inclusive and thorough fashion to tell the story of the expansion of Christianity. . . . Never has anyone undertaken to cover the entire sweep of the geographic spread of the Christian faith." In other words, not until now has a scholar with the necessary equipment approached the wide range of Christian history with an interest primarily *missionary*.

In appraising the initial results of so ambitious a program we must therefore bear in mind that the author is an unusually courageous pioneer who has set himself to master and to present an immense quantity of facts covering in time more than 1900 years and in space the greater part of the globe. Judging from this first volume, Professor Latourette shows the four qualities requisite for success—firmness in maintaining his own special point of view,

cautious thoroughness in digesting his material, a really marvelous capacity for arranging it, and the ability to ask and answer such searching questions as will illuminate missionary history in every period.

The author undertakes to answer in seven long chapters these questions: What was the Christianity which spread? Why did Christianity spread or fail to spread? By what processes did Christianity spread? What effect has Christianity had upon its environment? What effect did the environment have upon Christianity? What bearing do the processes by which Christianity spread have upon these effects? They are the same questions, too, which will reappear in successive volumes, giving unity of treatment and continuity of purpose to the entire work.

In offering an extended answer to these problems, Dr Latourette deals with two classes of material: (1) The relatively unfamiliar facts regarding the details of geographical expansion and missionary method. For the first three centuries these have been treated in only one work of the first rank—Harnack's *Mission and Expansion of Christianity*. But for the fourth and fifth centuries no adequate general account has ever appeared. In this field particularly, both for the earlier and the later periods, the author's original research has given us an accumulation of data not to be matched elsewhere. (2) Relatively familiar facts regarding such topics as the nature of New Testament Christianity, the influence of Judaism and the mystery religions, the persecutions, and the various heresies. Here his valuable contribution has been to place all these ideas and tendencies and events in a new setting, and to regard them afresh from the missionary point of view.

In ranging over these wide areas (most of them trodden by many other scholars) Dr Latourette has turned for guidance to "the best that has been thought and said" in each field. His bibliography of thirty closely printed pages indicates the wealth of sources, primary and secondary, on which he has based his conclusions. To say that the book is well documented is to put it mildly, for in 369 pages there are over 1800 footnote references. But for a pathfinder with a novel purpose, threading his way through other people's specialties, such caution is doubtless to be commended. Equal caution is characteristic of all his assertions, which perhaps too often take the form of balancing opposing views with such phrases as "possibly although not certainly (and perhaps even improbably)." Yet since his theme abounded in temptations to rash statements and facile generalizations, his tentative modesty inspires confidence in a truthfulness positively austere.

The whole work is planned with the utmost coherence and with an unfailing sense of proportion. The style, though without a trace of color, is notable for clarity and simplicity. Fortunately, then, it is likely to be read with profit not only by hundreds of professionals but by thousands of amateurs. For both groups the generalizations and interpretations based on so wide an array of data will stimulate a fresh interest in Christian history and a deeper understanding of the significance for every age of the Church's missionary expansion.

JAMES THAYER ADDISON.

*The Mind of Latin Christendom.* By Edward Motley Pickman. Oxford University Press, 1937, pp. xi + 738. \$5.00.

The period covered by this substantial volume witnessed, among externals, the surrender of the proud Roman pagan aristocracy and the fall of the Western Empire; the Visigothic sack of Rome and the Vandal conquest of Africa; the Frankish occupation of Gaul and the Ostrogothic occupation of Italy; the Catholic Church serving herself heir to the authority and institutions of the dissolving Empire. In Christian thought it is represented by Ambrose, Jerome, the mighty Augustine, and—on a much lower level—Salvian, Vincent of Lerins, and Cassian. Antiquity was passing over into the Middle Age. The spread of monasticism, miracle-tales, and saint-cult is a symptom of this process of transition. Symptomatic, too, are the problems, intellectual and spiritual, which occupy the thinkers of the fifth century, this time of dissolution and rebuilding.

Mr Pickman, reared in the "thin atmosphere of Unitarianism," but eager to know how our world came to be, found himself forced back to this period of transition, in which were laid the foundations of a thousand years. He has studied its literature and pondered its significance, its relation to our cultural world. In this book he thinks over again the thoughts of the men most representative of it. By abundant citation and free-ranging commentary he succeeds in recreating for us the temper, the intellectual interests, and the institutional problems of an era which Bury has called "one of the most critical periods in the history of Europe." His work is a worthy example of the scholarship of cultural leisure which has distinguished the Boston brahmins.

Towering far above all contemporaries stands the heroic figure of Augustine, "the most brilliant, profound, and enlightened Greek or Roman since Aristotle," "at every moment about to crack the shell that was shielding him from modernity." It was Augustine's profound psychological insight that delivered the Latin Church from Platonic dualism (which Pickman holds in no high esteem) and located the seat of evil in the rebellious hearts of men. "Catholicism evidently did not conquer pagan or heretic, Neoplatonist or Manichee, primarily because of any superior subtlety of dogma or temporal organization; rather it conquered because, alone of all the later Roman creeds, it could reconcile, and so face, both a wise God and foolish matter. It was because of the faith that evil did not abide in his flesh that the Catholic could abide in it" (p. 379). Again (p. 102): "The importance of Augustinian doctrine is not easily overestimated, for it contradicted the most fundamental tenet of classical speculation. Hitherto the war had been between God and a hostile nature, between man's soul and its environment. Henceforth the war was simply between God and the evil in man's soul. . . . It was here, if anywhere, that in a philosophic sense antiquity ended and modern times began." Compared with the great African, Salvian and Cassian are but utterers of the commonplace.

Pickman does scant justice to Origen, too much the Platonist. And he fails to note how Tertullian, Cyprian, and Ambrose prepared the way for Augustinian doctrine. But the chief defect in this learned work is one of organization

rather than of content. The plan of the book is by no means self-evident, and in places the sequence seems almost fortuitous.

The index is a model of minute analysis.

P. V. NORWOOD.

*Life on the English Manor: A Study of Peasant Conditions, 1150-1400.* By H. S. Bennett. Macmillan, 1937, pp. xviii + 364. \$4.50.

The 'Cambridge Studies in Medieval Life and Thought,' under the general editorship of Dr G. G. Coulton, contains some of the most important of contemporary works in this field of scholarship. The editor's own *Five Centuries of Religion*, in three volumes; his *Medieval Village*, Owst's *Preaching in Medieval England*, Snape's *Monastic Finances*, Bennett's *The Pastons and their England*—these are only a few of the great titles in the series, which upholds the high standards of historical scholarship for which Cambridge is world-famous. The aim of the series is scientific—as scientific as research in chemistry or biology—in the words of Mabillon, "to proclaim certainties as certain, falsehoods as false, and uncertainties as dubious." And the aim has been achieved in large measure, thus far, pouring a flood of fresh light upon the social, intellectual, and religious history of the middle ages—chiefly its social history, as that included, or was reflected in, its religious history. One wishes that every parson inclined to idealize, and idolize, the middle ages, chiefly no doubt the thirteenth century, were required to read these volumes, and see how the ideal was related to and affected by the actual, viz. the conditions under which the mass of the population lived and labored; and concretely, how the Church obtained and maintained its immense and overwhelming control of the destinies of men in this world as well as the next.

If the picture is not wholly light, it is of course not wholly dark. If Bishop Grandisson in 1355 freed one of his serfs, a boatman (p. 283), from motives that reflect sadly upon the piety or Christian charity of that prelate, there is also the story (p. 147) of St Hugh of Lincoln, who sacrificed the interests of his estate in refusing to accept the *heriot* (the best beast of a deceased tenant) from the poor widow of one of his serfs. If Langland gives us a bitter view of rapacious clergy and friars, Chaucer's lovely sketch of the village priest must be set against it. On the whole, the Church was perhaps *too* close to the people to do much for them. It was itself too deeply rooted in the soil, too much embedded in the life of the very peasantry it was meant to serve and save, too seldom staffed with men of culture and background and a high sense of social responsibility, too content with the continuance of the *status quo*, too little aware of the beginnings of the rising tide of political independence and economic betterment which may be traced even in those far-off centuries. "The root weakness of the medieval Church" was the lack of education of its clergy. "Wherever we are able to examine the relation between clergy and parishioners we are forced to the conclusion that most of the ordinary parish clergy were inefficient, ill-educated, undistinguished men. It is unwise to indict a whole class, but it seems clear that much that was weakest in the medieval religious system was primarily due to the ill-trained, ill-educated parish clergy. This, certainly, was the view of some of the greatest prelates

from the thirteenth to the sixteenth century" (p. 325). "Throughout the four centuries preceding the Reformation there was a growing feeling that the condition of the Church would never be improved until the quality of her clergy was improved" (*ib.*). "Neither birth, training nor emoluments was peculiarly favourable to the production of a priesthood of outstanding merit, and the records, both historical and literary, bear damning witness of their shortcomings" (p. 327).—It is a sad picture, and it should bear a warning to every subsequent age of the Church, and to every group of Christians.

In general, the peasants enjoyed social security, each family on its 20-30 acres of land (p. 186, etc.). Tithes and boon works and all the other demands made upon them by their lords, clerical or lay, were not always excessive—at least not in the earlier part of the period—and were understandable enough from the point of view of medieval social theory: the serf belonged to his lord, and whatever increment he enjoyed the lord must share, whatever risk of loss to the owner he incurred required a compensatory fine. It was the fault of the system, not of the Church, that such things were, even where the Church became lord of the manor (e.g., on abbey lands). The Church's fault lay in not changing the system, inherited in part from classical paganism; and in failing to foresee the coming development. In the days that were to follow, at fearful cost to the Church, Englishmen discovered e.g. that payment in money was more satisfactory (even to the lord! p. 277) than payment in labor or in kind; and at the same time the taste for freedom grew upon men. But the whole tragedy of the sixteenth century might have been averted—or certainly mitigated—had the Church at least 'read the signs of the times,' if not followed 'the things that belonged to her peace.'

Some details one will question. Was it the Church's repudiation of reason, or even her repression of it, that underlay the alliance with superstition? (p. 34). On the contrary, the Schoolmen exalted reason, and Aquinas, at least, pushed its claims to the *n*th degree; what the Church did was to *confine* reason into too-narrow channels, viz. logic and metaphysics, and refused the claims of knowledge, of scientific research, of learning about the world as it actually is and not in theory. Similarly, not everyone will grant that the Church made a mistake in adopting and sanctifying pagan customs (p. 35). Though perhaps a part of our objection is to Mr Bennett's way of putting these views, not to the views themselves.

But the work as a whole is excellently done, and will long be a standard treatise. I wish space permitted quotation of some of the charming poetry the author cites (e.g., p. 26, the lovely fifteenth century *Mum and the Sothsegger*). At the least let me urge everyone interested in the Middle Ages, in the history of the Church, or in the ways of our forefathers, to read the Prologue, 'A Faire Felde ful of Folke,' where the author describes imaginatively one week in the life of the peasants of 'Belcombe Manor' in the year 1320. It is a work of imagination; but all of the facts and most of the details are based upon specific evidence: all but the dawn, which seems to follow sunrise (p. 4)—but that too has its charm, and prepares us for the little world, so different from our own, whose description follows.

FREDERICK C. GRANT.



*William Tyndale.* By J. F. Mozley. Macmillan, 1937, pp. 364. \$4.00.

Since Demaus' biography of the Bible translator, published in 1871, a good deal of new light has been thrown on Tyndale's pioneering contributions to our English version, the bibliographers have discovered more about the printers of his tracts and translations, and a few of the many obscurities of his twelve years in Germany and Flanders have been cleared up. His controversy with Sir Thomas More has been dealt with by the hagiographers as well as the serious students of the new saint—almost always unfairly to More's opponent. It is high time for a new life of Tyndale, and Mr Mozley has quite supplanted the older book in his sympathetic yet more critical biography, which fulfils the author's statement in his preface: "There is still much to be discovered; but I hope I may claim to have carried the study of Tyndale a long stage forward." So complete is his acquaintance with the literature that it is surprising to find him unaware that the identification of one "Guillelmus Daltici ex Anglia," who matriculated at Wittenberg in 1524, as Tyndale, was suggested in 1921 by Prof. Preserved Smith (*English Historical Review*, 36: 422). Mr Mozley gives it as the independent suggestion recently of a German archivist.

One important matter, too long left uninvestigated, has been largely cleared up by Mr Mozley's own studies, namely the origin of the translation of the books from Sam. to Chron. in the Matthew Bible of 1537. In view of the statement in Halle's Chronicle of 1548 that Tyndale translated this part of the Old Testament, and in view of John Rogers' probable connection with the Bible in question, it has long been conjectured that this part of it was Tyndale's work. But no one troubled to make the thorough comparison of it with Tyndale's Pentateuch which would settle the matter. Mr Mozley has done so, and is emphatic in his conclusion that they are from the same master hand.

The account of Tyndale's most important writing, apart from his translations, seems to the reviewer inadequate. "The Obedience of a Christian Man" includes a very significant section on the sacraments, not even mentioned by Mr Mozley; and we have Professor McIlwain's authority (*Political Works of James I*, pp. xx, lxxxi) for its being the first significant writing in English on political theory. Its later editions, of which there were at least six before 1575, prove its continuing influence both in this field and as a general manual of Protestant teaching in England. In all other respects the reformer's newest biographer has done him ample justice; and we shall need no other life of this old scholar and warrior for a long time.

Students of the history of the English Bible will be interested in Appendix E, briefly but drastically criticizing the theory of Dr W. T. Whitley, in his *The English Bible under the Tudor Sovereigns* (1937), that Thomas Matthew, fishmonger and councillor at Colchester, was the editor of the Matthew Bible of 1537.

N. B. NASH.

*The Focus of Belief.* By Arnold Robert Whately. Cambridge University Press, 1937, pp. x + 191. \$2.75.

The ideas of the current German theocentric theology have come to us largely in translation-English. It is a great relief to find them in this book in good English, such as one can trust to convey the writer's real meaning.

The characteristic ideas, and some of the mannerisms too, are well represented here—"existential," "transcendent," "absolute," "radical," "phenomenology," "intervention," "God's action, *as such*, falls upon—does not work within—the time-order."

And the things condemned are, consistently, synergism, co-operation (even between God transcendent and God immanent), semi-Pelagianism, "crypto-Semi-Pelagianism," evolutionism, rationalism,—in fact the condemnation seems to reach to almost all that is human as such, even the human nature of Christ (following Aulén, "the Atonement as the direct undivided act of God, including Christ in His *Divine* nature. The human nature is the medium or instrument, not the agent or co-agent"). Accordingly there seems to be no need of a human mind in the Incarnate: "what Christ assumed . . . was, simply and literally, the single human Body" (149). And there is no need of a new humanity (Body and Blood) in his gift to us: "the humanity of Christ is the organ of the giving, not the substance of the gift" (151). Sin itself seems to be almost dehumanized: "wrongdoing assumes in relation to God an eternal and transcendent character, answering to the Divine holiness with which it is confronted" (92); and "the duality between God and man becomes . . . a triad . . . God, man, and the Evil Reality" (144).

The "focus of belief" is God's act in redemption of man, leaving any immanent activity of God in creation rather out of focus.

The author is thoroughly expert in the theocentric theology, and not merely as a follower. He works in it discriminatingly and with originality. There is here stress, pungency, anxious concern, yet complete confidence; there are also dark pages, whose chief merit seems to be the avoidance of the obvious (e.g. 112, on unidimensional time, and 139, where man's response is the *creation* as well as the acceptance of grace).

The book affords many stimulating suggestions to thought. It requires of the reader something of a background.

M. B. STEWART.

*The Validity of Religious Experience.* By Albert C. Knudson. Abingdon Press, 1937, pp. 237. \$2.00.

In order to exhibit clearly the position of Professor Knudson it will be well to cite first some words of Emil Brunner quoted in the volume under review:

Believing God is the antithesis of experiencing God. Our faith stands opposed to all experience just as it stands opposed to death and the devil (*Die Mystik und Das Wort*, p. 188, quoted, p. 50).

Dr. Knudson is sure that such a doctrine is perverse and extreme. As against it, he holds that 'religious experience and faith are virtually synonymous terms' (p. 52). He accepts and acts upon the view that experience is 'the

chief test of religious as well as scientific truth' (p. 9). Throughout his work the influence of the experiential emphasis, which has one of its two main sources in the Evangelical Revival of the eighteenth century, is manifest. But as regards the second stream of modern religious experientialism, which stresses the immediacy of religious experience and locates it in feeling, the case is different. In contrast to the mystical interpretation of religious experience (whether in the version of Schleiermacher or that of William James and Rufus Jones), Professor Knudson's position is stoutly Kantian. There is no such thing as immediate knowledge. 'In all cognition the mind is active.' 'All experience is interpreted experience. Kant made that clear once for all so far as sensuous experience is concerned; and its validity as applied to religious experience is equally evident, if not more so' (p. 28).

Professor Knudson seems, therefore, to be as far from Schleiermacher, who for Brunner is the destroyer of a true Christian theology, as he is from Brunner himself. If religious experience is not to be rejected in favor of faith, neither is belief to be assimilated completely to experience. For 'virtually all so-called knowledge is ultimately belief.' 'There is . . . no absolutely immediate knowledge of objective reality' (p. 137).

What then is religious experience? It is, our author replies, a distinct form of experience, on a par as regards its given, *a priori*, and verifiable character with sense experience, moral experience, and aesthetic experience. The mind has an *a priori* capacity for religious experience, it is formed so as to apprehend the Divine, in very much the same way that it is naturally capable of other forms of apprehension.

It is in this respect that Dr Knudson goes beyond Kant and that his interpretation of religious experience to a certain extent approximates that of Otto. He stands for a kind of broad 'religious apriorism.' This phrase, he thinks, brings out two fundamental truths concerning religion: its original and undervivable character and its autonomous validity. Particular weight is laid on the second, and the contention is pressed from this angle that religion has 'as firm a basis as has science' and that 'there is no *a priori* reason why *scientific faith* should be accepted and *religious faith* rejected' (p. 177; italics mine).

As the review so far indicates, Dr Knudson in *The Validity of Religious Experience* has given us a clear-cut critique and interpretation of religious experience. The issues are brought to a focus, and his own position is definite. The book is therefore instructive and will be helpful to many readers. Others will be far from satisfied and will feel that more questions are raised than answered. Some of these are: Is the idealistic and Kantian view that the mind creates (at least partially creates) nature, with the corollary that all knowledge is a kind of faith, as unassailable as Professor Knudson's entire discussion assumes? What of the protest against the bifurcation of nature represented by Professor Whitehead among others and taken into account so strikingly by the Archbishop of York (brought up in the tradition of philosophic idealism) in his Gifford Lectures? Even granting the existence of big theoretical problems in epistemology, is the appeal to skepticism a wise one for theology? Does not contemporary history, forcing us as it does into a greater detachment

from modern culture, compel us to recognize the thoroughgoing transcendence and otherness of God, which in turn throws into clear relief the ideas of revelation and the supernatural? In the long run, is it not theology which produces religious experience rather than the reverse?

CHARLES W. LOWRY, JR.

*The End of Democracy.* By Ralph Adams Cram. Boston: Marshall Jones Company, 1937, pp. ix + 261. \$3.00.

There once was a very lovely lady whose habit it was to pounce upon the unwary and, in the most appealing of tones, carol, "Now tell me *everything* about Buddhism." To review *The End of Democracy* in the few hundred words available is not unlike the task outlined above. The book is its own best review. The poverty of the "blurb" on the jacket is proof enough of that. Mr Cram's theme is enormous and the author, with his exact choice of words, the richness of his figures, the culture revealed in his allusions, is far from a waster of words.

The thesis of the book, roughly put, is that there is in reality no such thing as a true democracy today. Following the pattern he sets up as his philosophy of history, he sees the institution of the present day but as a degraded stage in the decay of a once great concept. "As a matter of fact, this is no more than a pseudo-democracy, a sort of changeling foisted on a naive and credulous public," he says; "Rightly it has no claim to the title."

To the founding fathers he apologizes that the authorship of such a clumsy piece of machinery should be attributed to them. He sees in every amendment a retreat from their carefully nurtured plan. Every assumption of power by one of the three branches of government he conceives as a half conscious attempt to remedy the evil inherent in the tottering structure.

The evil? It is the false assumption of the values of majority rule; the refusal to use the best minds; the removal or withdrawal from power of those spirits whose vision and wisdom transcends the abilities of the man on the street.

This latter he considers the true "forgotten man," the independent, self-respecting worker, creator, small shopkeeper, industrialist, who is exploited alike by the politician and big business man. "Among these current superstitions (and they are protean in form and character) there is none more implicitly held and more disastrous in its workings than that which assumes that civil government must, of cosmic necessity, be administered by politicians." But, says Mr Cram further, "Business men, industrialists, and financiers are responsible for the state of things rather than the politicians, and the final revelation of the last few years is that these same men, captains of industry, masters of 'big business,' the bankers and the lords of high finance are precisely the least well-informed, the most easily deluded, the most unreliable of leaders and managers, of all the factors of society."

The solution, and the author is most skeptical of any solution being adopted in time—he is too close a student of history for that—is the return to a "High Democracy" from the present "Low Democracy," the rule by those with culture, wisdom and perspective rather than by those with votes or money.

Mr Cram's prose, as always, is a joy to the reader. As in the case of *Convictions and Controversies* this reviewer has a sense of deep gratitude for the opportunity to read, almost to hear, English of this quality. As that other, this has almost an Emersonian quality. Perhaps the best comment that can be made is that Mr Cram is still true, in both his thinking and writing, to the ideal he set forth in his previous "ordeal by Beauty."

ALLEN D. ALBERT, JR.

*Ministerial Training in 18th-Century New England.* By Mary Latimer Gambrell. Columbia University Press, 1937, pp. 169. \$2.00.

The record of colonial New England in its training of the clergy is one of the outstanding chapters in our national history. Would that the high standard set up in New England had been maintained throughout the United States! Unfortunately, the 19th century saw the establishment of a good many schools lower in standards than those of colonial days in New England, and men without college education—in multitudes of cases, men without any education to speak of—were sent abroad over the land to preach the Gospel. Indeed some of the most famous of them, at least on the frontier, went out of their way to ridicule the educated ministry.

The survival of this conflict in ideals (if the latter can be called an ideal) is with us to this day. It was only with great difficulty, for example, that the canonical provision that a Deacon may be advanced to the Priesthood after two years of service, whether or not he passes his canonical examinations, was removed from the Canons at the recent General Convention. One of the most learned and best beloved of the deputies made a telling speech in opposition, which consisted of only one sentence, a quotation: "How came these men in hither, being unlearned?" That the same conflict existed in Puritan New England, vide p. 42 of the book before us, a quotation from *A Sermon Preached . . . at the Ordination of the Rev. Otis Lane* (Cambridge, 1801): "The fishermen of Galilee received miraculous assistances, to qualify them. . . . Without the aid of books, or studious application to learning, they were enabled to speak with tongues, as the Spirit gave them utterance. . . . The age of miracles has ceased. The means for acquiring useful knowledge . . . must now be regularly and diligently used. Alas! It is because these means are neglected, or despised, that Ignorance and Fanaticism become audacious and make havoc of the churches of Christ."

In view of the present effort on the part of the Commission on the Ministry, the Commission on Theological Schools, and of a large number of individual churchmen throughout the Church to raise the standards of education for the ministry and—not least, to insist upon their observance—the present volume ought to make a wide appeal.

FREDERICK C. GRANT.

*The American Prayer Book: its Origins and Principles.* By Edward Lambe Parsons and Bayard Hale Jones. Scribner, 1937, pp. xvi + 340. \$2.50.

In the course of the quarter-century since the appearance of the late Samuel Hart's *Book of Common Prayer* (in the *Sewanee* series) the study of early



Christian worship has undergone such a revolution as to necessitate the re-writing of its history. Particularly significant is the recovery of the *Apostolic Tradition* of Hippolytus (made available in English by Dr Easton), and the publication of Lietzmann's *Messe und Herrenmahl*, with the wide acceptance of the findings there set forth. Nor should one forget the important work done, by French Benedictines especially, on the delicate problems connected with the Western rites. During the same time extensive revisions—not in America only—have added a new chapter to the history of the Prayer Book.

In the volume before us, *American* scholarship has for the first time incorporated these new discoveries into the history of our worship, while bringing the story of our own Prayer Book up to date. The undertaking was planned by the late Bishop Slattery, on whose death its execution was taken in hand by Bishop Parsons, who had been a member of the Commission which gave us the Revision of 1928, and is now Chairman of the Standing Liturgical Commission. In drafting the Rev. Bayard Jones as his collaborator, the Bishop secured a helper thoroughly familiar with the technicalities of liturgiology. The book has also had the benefit of Dr Easton's searching scrutiny.

The arrangement is the one usually followed in books on this subject. First, a brief essay on the psychology and functions of worship, drawing upon Otto, Heiler, and Miss Underhill. Then, the "general literary history" of the Prayer Book, with an all too meagre sketch of the development of Christian worship down to the Reformation, an account of the successive English Books, and, in third place, a record of revisions since the Restoration. All this is concisely and accurately done in some fifty pages. Much more might have been said: indeed, many details are noted in the third—and much the longer—part, where the constituent elements in the Prayer Book are severally considered. Of particular excellence is the chapter on the Eucharistic lections and the lectionaries of the Daily Office. While to some this treatment may seem rather too statistical, it is difficult to see how a certain amount of tabulation is to be avoided in dealing with this theme.

A final chapter contains some judicious observations on loyalty and propriety in ceremonial.

There is a useful glossary of liturgical terms and a well-chosen bibliography, in which, however, one misses such titles as Srawley's *Early History of the Liturgy* and Hislop's *Heritage in Public Worship*—the latter a recent work of very great value. An ingenious chart on page 338 exhibits citations from the chief Anglican Prayer Books.

In a reference to a little-known project for Prayer Book relaxation shortly after the Restoration, Tillotson is mentioned as if he were already Archbishop. But there are few such slips.

The authors' pronouncements on points of *use* are always deserving of serious consideration, even though one may not always be able to agree with them. Thus, the Great Intercession in the Eucharist doubtless stood originally in close connection with the Offertory, not after the Consecration; and to that extent the Offertory position is perhaps liturgically preferable. Yet some of us feel that it was a sound psychological and devotional intuition which led the Eastern Church to place the Intercession "in the Presence," as does the

Scottish and Seabury rite—upon which the book is rather too severe. Similarly, it may be more liturgically correct to use occasional prayers and special intercessions after the Creed in Holy Communion (as our rubric now permits), rather than before the Blessing. But this reviewer believes that such prayers are likely to have a deeper appeal to the worshipper (if not to God) when they come after he has made his Communion. This place may be "irrational and inorganic" (p. 150), but it is, we think, devotionally justifiable; and for this reason many will no doubt persist in a "now outlawed custom." In this connection it may be remarked that on page 203 the rubric above referred to is misquoted.

P. V. NORWOOD.

*Church Music in History and Practice.* By Winfred Douglas. Scribner, 1937, pp. xvi + 311. \$3.00.

This is without doubt one of the most important contributions to the already goodly array of books dealing with the subject of Church Music. Canon Douglas treats his subject as a Churchman and as a Musician and his labours under both headings have long before this stamped him as one who may demand a hearing. The book is divided into nine chapters, each one discussing a definite period or a definite classification. The first chapter is devoted to the nature of Worship and here the author announces in his first sentence the text of his book: "Worship is the primary and eternal activity of redeemed souls." In eloquent and most readable fashion we are shown how the music of the Christian Church has in it a blend of Hebrew, Greek and Latin elements; and with reverence for its antiquity, we are led by sure stages through the many changes, difficulties and developments down to the present day. The chapter on the "Antiphonale Missarum" contains a wealth of valuable information concerning the liturgical forms, together with their origins and developments. In logical succession is presented the Music of the Choir Offices before and after the Reformation, the pre-Reformation liturgical hymns and the hymnody of post-Reformation times. The chapter on the Anglican chant is illuminating, both historically and musically, and should be read and absorbed by Clergy and Choirmasters alike. A better understanding of this somewhat controversial subject would undoubtedly tend towards a more intelligent rendering of the Psalter, but whether it will ever be possible to eradicate the "Anglican thump" (to quote the author) is a moot point; and even the simple and reasonable arguments of Canon Douglas, "charm he never so wisely," have a formidable task awaiting them. The appropriateness of the Plainsong Tones as a vehicle for chanting the Psalms is logically expressed, and it is a reasonable contention that this method of treating prose words has an advantage over the Anglican chant which, with its chord to each note, cannot, in the normal order of things, attain the fluency of a unisonal melody. The advisability of the Antiphon is also evident, as the author points out, in order to complete the Tone and to end upon its Final; but, even without such Antiphon, it is possible to give a sense of repose by substituting a short phrase upon the organ of similar modal character, as was done in the Psalter edited by Doran and Nottingham. Throughout the book, Canon Douglas emphasizes

the fact that Church music must be employed as a means of beautifying the liturgy and not as a means of display. While there is undoubtedly such a quality as the beauty of holiness, it is unfortunately only too true that the holiness of beauty is often overlooked.

There is an unusually fine bibliography at the end of the work and the accessible books should form part of the libraries of Choirmasters and Organists; it should be specially commended for its catholicity and comprehensiveness.

Perhaps one of the most important features of this work is the splendid selection of gramophone records with complete titles suggested throughout, to illustrate the many points of interest. What a boon it would be, if such records, plus the information conveyed by Canon Douglas, could be made available to choirs in general, to congregations, and, may we add with bated breath, to the Clergy also. How much more valuable, if not actually more edifying, such a lecture would be, rather than "My Rambles in Palestine" illustrated by coloured slides, showing an Arab driving a donkey cart, and other items of local interest. We are told that Dr Christopher Tye, towards the end of his life, "gave up Music and became a Clergyman"! Canon Douglas is an eloquent example of how it is possible for the Churchman and the Musician to combine and supplement one another to the gain of both. The instruction and advice contained in *Church Music in History and Practice* will surely be of the utmost value to all those, whether Clergy or Organists, who are responsible for the performance of the Divine Liturgy and Offices in "Quires and places where they sing."

HEALEY WILLAN.

*The Annual of the American Schools of Oriental Research*, Vol. xvi, for 1935-36. Ed. by Millar Burrows and E. A. Speiser. New Haven: American Schools of Oriental Research, 1936, pp. ix + 168. \$2.50.

All volumes of the *Annual* are of interest to some students, some to all students, but it is rarely the case that the work is of great value and interest to others beyond the oriental field. Such, however, is the case with the 1935-36 publication. In this collection of a hundred new texts from Nuzi, the authors have included a mass of the most interesting law cases. Those interested in legal problems or in the history of law and government can hardly fail to find it absorbing.

Thus, the first fourteen documents are the record of the court reporter at the trial of a certain Kushshiharbe, mayor of Nuzi at the beginning of the fifteenth century B.C. To quote the authors, "Practically all the charges against Kushshiharbe fall under the same general category; their burden is corruption. Misappropriation of crown property appears to have been a common offense. Thus Kushshiharbe is accused of having used labor gangs from the feudal camps for his private purposes; of diverting tax collections to his own use; and of adorning his home in Anzgallu with a gate fashioned of wood belonging to the palace." These are certainly depressingly familiar charges. As the author points out, it is refreshing that the gentleman should have been brought to trial for these and worse offenses. If he were not convicted and

punished—unfortunately the verdict is still missing—this generation has certainly no grounds for crying “shame!”

Other tablets are specifically statutory law modifying existing codes and practices. These latter deal with rights of partners, slaves, women, orphans and the like. In addition many contracts are also presented which throw much light on the complexity of this ancient Mesopotamian city.

For the student of the Ancient Orient the work has great value both as a record of life in that distant period and from the linguistic point of view. The tablets are complete as to transliteration, index, and additions to the glossary.

ALLEN D. ALBERT, JR.

## NOTES ON NEW BOOKS

### Bible; Old Testament

*The Study of the Bible.* By Ernest C. Colwell. University of Chicago Press, 1937, pp. xiii + 186. \$2.00.

A very useful introduction and handbook of biblical study, on the origin and growth of the Bible, its transmission (the manuscripts), translation, and interpretation. Chap. iv deals with 'the modernizing method'—meaning by that the 'fundamentalist.' There is great tactical advantage in this, as showing that the method which reads modern ideas into the text is really unsound, and not a reliable way at all of getting at the original and historic meaning of Scripture. Chh. v and vi deal with literary and historical criticism. The book concludes with a description of present-day emphases in historical criticism of the Bible, under these headings: (a) religions are developmental, (b) life precedes literature, (c) experience creates literature, (d) group influence before the Gospels, (e) nothing is spurious for the historian, and (f) the importance of archeology.

The author takes a critical attitude toward Form Criticism: "Whatever Jesus was, he was certainly more than the fragments which the historian accepts after his rigorous inspection of the tradition." And yet the social historian "does not approach the Gospels for the sole purpose of finding out what is historical in the stories about Jesus. His purpose is also to find out what can be known about the vital experiences of Jesus' followers. He rejects none of the Gospel material; the section which tells him nothing about Jesus may be of great value as a source of information on the faith and experience of the mass of unknown Christians in the second generation of Christianity's history" (pp. 162f).

Good annotated bibliographies follow each chapter. It is a book that every student entering seminary should read, all the clergy, and everyone interested in the study of Holy Scripture!

F. C. G.

*Sprüche Salomos.* By B. Gemser. Tübingen: J. C. B. Mohr, 1937, pp. 85. M. 3.80.

This volume, No. 16 in the *Handbuch zum Alten Testament*, contains an introduction to the Book of Proverbs, a critical translation (German) of the text, with notes, and a running commentary, replete with references, on the material in each section of the collection. In the introduction the varied content of the ancient oriental concept of wisdom is briefly discussed, and the peculiar ethical and religious interest of Israelite wisdom, together with its concern for the ordinary man, is noted. The contrast is perhaps slightly over-emphasized. A concise statement of the evidence throughout the Old Testa-

ment makes clear the long development lying behind the present Book of Proverbs, and the minor collections of which it is composed.

The earliest of these collections (chapters 10-22:16) Professor Gemser dates from 800-750 B.C., on the ground that it is concerned chiefly with peasant life, and is in reaction against the growing urbanization of Israelite society. While there is certainly much material of this kind in the section, one cannot but feel that the author, in his dating, has not given due consideration to other material pointing to a later epoch. The latest collection (chapters 1-9) he holds, because of the absence of legalism therein, to have been completed before the time of Ezra. But this is to assume that there was no dissent from legalism in the post-exilic Jewish community, a position not to be maintained without considerable difficulty.

The relation of Proverbs to the rest of Israel's Wisdom Literature is clearly brought out, the generally optimistic view of life and the practical tone of the former being contrasted with the concern regarding the problems of theodicy in Job and Ecclesiastes.

The commentary is compact, interestingly written, and illuminating, though allowance must be made in places for the effect of the author's early dating of the book upon his interpretation of the material. Due to limitations imposed by the plan of the series, many subjects deserving of extended notice, e.g., the figure of Wisdom, are necessarily very briefly treated. The inclusion of an exhaustive bibliography does much to remedy this.

C. A. S.

*The Last Chapters of Enoch in Greek.* By Campbell Bonner. London: Christophers; Baltimore: Williams and Wilkins, 1937, pp. ix + 106 + 2 pl.

This new volume in the *Studies and Documents* series edited by Kirsopp Lake and Silva Lake brings together in one publication all that is known to exist of these last chapters of the Greek version of the Book of Enoch. It includes the text of manuscript fragments in the British Museum and at the University of Michigan.

Of course the Book of Enoch is enormously important for one phase of New Testament background. It is extraordinary that so much of the Book of Enoch in the Greek version has disappeared—the early Church of course read Enoch in Greek—and that the original Aramaic and Hebrew seems to have vanished without a trace. Our only knowledge of the book for one hundred years has been of course the Ethiopic version, with the exception of the fragments found at Akhmim in 1886. These Akhmim Fragments contained chapters 1-32 (conveniently accessible in Swete's Septuagint, vol. iii). The manuscript which is now published gives us the Greek version of chapters 97:6-104, and chapters 106, 107. As the editor states, "Neither 105 nor 108 was ever a part of this text; the doubts of editors of the Ethiopic Version regarding the genuineness of those chapters prove to have been justified." The two plates at the end, one from the University of Michigan Library, the other from the Chester Beatty Collection in the British Museum, show fairly conclusively that the two fragments are from the same manuscript.

F. C. G.



*Le Milieu Biblique avant Jésus-Christ. Pt. III.* By Charles-F. Jean. Paris: Paul Geuthner, 1936, pp. xxxix + 727 + 80 plates. Fr. 135.

Part III of Professor Jean's *Milieu Biblique* is a survey of religious and moral ideas from the earliest prehistoric times—so far as traces of such ideas are to be found in the remains of paleolithic and neolithic men, down to the Hellenistic-Roman period. It is admirably documented and is accompanied by a lexical table and a fine group of plates.

As the publishers maintain, there is at the present time no similar publication in any European language, for it covers in wide summary the whole terrain of biblical archaeology.

F. C. G.

*Handbuch zum Alten Testament. Erste Reihe: Biblisches Reallexicon, Bogen 1-10.* By Kurt Galling. Tübingen: J. C. B. Mohr, 1937, pp. viii + 547. M. 6.60.

With the publication of the last section, this extremely valuable Biblical Encyclopaedia is completed. Except that it seems to this reviewer to have been somewhat shortened in its later classifications, the work is all that the first section promised. To quote from the review of this latter, "Treatment of places includes identification of modern sites, a short discussion of excavation or survey work already done, biblical references and a bibliography including periodicals. Other types of articles are abundantly illustrated in addition to discussion." As a gauge of its importance, the reviewer noted four references to or quotations from this work at the recent meeting of the Mid-west Branch of the Society of Biblical Literature and Exegesis.

A. D. A., JR.

*Altes Testament und heutiges Judentum.* By Hartmut Schmökel. Tübingen: J. C. B. Mohr, 1936, pp. 28.

One of a series of short handbooks on theology and history of religions. While the author reveals a very real appreciation of the value and worth of the Old Testament, his purpose here would seem to be to show that while the Jews are *personae non gratae* in modern Germany, their great book still remains a highly essential social, political, legal, and religious document, and the basis of Christianity.

A. D. A., JR.

#### New Testament

*Das Evangelium nach Matthäus.* By Julius Schniewind. Göttingen: Vandenhoeck & Ruprecht, 1937, pp. 274. M. 9.60.

The *Neues Göttinger Bibelwerk* is now complete. In the "Matthew" volume Dr Schniewind displays the same qualities already manifested in the "Mark" published in 1933: close interpretation of the text, strong devotional instincts, and a determined conservatism. This last quality is especially apparent in the present volume in an unwillingness to admit that any Matthaean saying of Christ can be unauthentic; Dr Schniewind defends even the authority of the

scribes and Pharisees set forth in xxiii. 2-3. As regards the events he is less scrupulous, however, and in treating, e.g., of the Star of Bethlehem or the stater in the fish's mouth he confines himself rather pointedly to the moral lesson implied. He is at his best in practical exposition; and here the First Gospel offers supremely the material suited to his method.

B. S. E.

*Der Sinn der Bergpredigt.* By Hans Windisch. 2nd ed., Leipzig: J. C. Hinrichs, 1937, pp. viii + 190. M. 9.

Windisch's *Der Sinn der Bergpredigt* was first published in 1929. It was immediately recognized as the ablest refutation of the Weiss-Wrede-Schweitzer "eschatologist" interpretation extant. Windisch rightly understood that the Sermon on the Mount cannot be interpreted without taking into account the expectation, held by Jesus and by the early Christians, of the end of the age. He also pointed out that to interpret it as a sort of catena of rabbinical sayings was equally erroneous. Thus he developed the point of view that this section of the gospel message, while it was not intended as a code of ethics for a "this world" religious life, was not, on the other hand, an enthusiastic interim-ethik of people who lived only in expectation of the end of the age. It was a formulation, going back as it did to teaching of Jesus, of a religious outlook in which the apocalyptic expectation played a part, and of a way of living which was expected to characterize those people who attempted to live the way of life which Jesus taught.

This new edition exhibits marks of still fresher contemporaneity. It was all but ready for the press at the time of its author's sudden and lamented death in 1935. The task of seeing it through the press fell to Professor Dibelius, who supplies a preface to the present edition. He takes pains expressly to point out that this is Windisch's work, not a work rewritten by another hand. But he calls attention to forces which colored Windisch's thinking in the period following the appearance of the first edition; it is significant that the present edition correctly affirms the historical interpretation quite independent of the influence of current forms of "crisis" theology. It will be of interest and of value to have Professor Dibelius' forthcoming Shaffer lectures as a companion book to this one. The two will enable the proper understanding of the Sermon on the Mount.

D. W. R.

*Griechisch-deutsches Taschenwörterbuch zum Neuen Testament.* By E. Preuschen. Berlin: Alfred Töpelmann, 1937, pp. 188.

A pocket-size abridgement of Preuschen's great lexicon. This, the third edition, is based upon the new third edition of the larger work edited by Professor Walter Bauer. It is therefore fully abreast of the very latest work in New Testament lexicography.

A word must be added about the beautiful type used. It is a very attractive volume.

F. C. G.

*Commentarius in Epistulas SS. Petri et Iudae. I. Epistula Prima S. Petri.* By Urban Holzmeister. Paris: Lethielleux, 1937, pp. xiv + 421. Fr. 60.

How more space could be given to I Peter than is devoted to it in this commentary is hardly conceivable; there are 182 pages of introduction alone, while no less than 60 pages are devoted to the *descensus ad inferos*. Father Holzmeister has accomplished this rather remarkable achievement by the simple process of listing and classifying everything that—quite literally—anybody has ever written on any subject connected with the Epistle; the book, consequently, has permanent value as an unsurpassed collection of material. His own exegesis, however, is not particularly inspiring as he treats the writing as a series of puzzles all of which have to be solved in orthodox fashion, with a relentless repelling of the "adversarii." Sometimes the defence is accomplished by a compromise; for instance, when evidently much impressed by the Perdelwitz theory of a baptismal address, he writes "Princeps enim apostolorum optime ideas, quas saepe occasione baptismi oretenus protulerat, extraneis scripto communicare potuit. Vox 'amen' etiam ab ipso viro, qui loquitur, addi potuit."

B. S. E.

*The Authority of the New Testament.* By R. H. Malden. Oxford University Press, 1937, pp. 94. \$1.50.

Some of the very best 'popular' exposition of the Bible and its place in the teaching of the Church, its historical background and development, is to be found in this and other brief books by the Dean of Wells. He has a way of using such material in his lectures and addresses at the Cathedral and then putting them into books where they will reach a much wider audience.

In view of the unfortunate and perhaps growing hiatus between clergy and laity of the Episcopal Church upon this very question of the attitude towards the Bible and the use made of it, such a book as the present one ought to prove extremely useful.

F. C. G.

*New Chapters in New Testament Study.* By Edgar J. Goodspeed. Macmillan, 1937, pp. xi + 223. \$2.00.

The Ayer Lectures for 1937 form an admirable companion-volume, whether prolegomenon or supplement, to the author's new *Introduction to the New Testament*. The first three lectures, 'Publication and Early Christian Literature,' 'The Place of Ephesus in Early Christian Literature,' and 'A New Organization of New Testament Introduction,' are all of cardinal importance for that volume, amplifying and reinforcing its central thesis.

Lecture iv, 'New Testament Translation and Manuscript Discovery,' is a fascinating account of the way in which the discovery of Mss has been paralleled by fresh translations of the N. T. Incidentally, as points often overlooked, Dr Goodspeed shows that the King James was the *third* 'authorized' version of the English Bible, and of course really a revision; and that the R. V. does *not* represent Westcott and Hort (pp. 82, 88). Lecture v, 'Why Translate the New Testament,' is admirable, and should be read by everyone inclined to idolize the A. V.; while the following (vi), 'The Original Language of

the New Testament' is a complete demolition of the more or less popular notion that the New Testament was originally written in Aramaic—at least if it is not 'popular,' it is no fault of certain contemporary scholars; while the flood of copies of Lamsa's book, for example, goes far to justify our adjective.

The final two, 'Pseudonymity and Pseudepigraphy in Early Christian Literature,' and 'Modern Apocrypha,' are interesting special studies, the first belonging definitely to the field of Introduction.

F. C. G.

### Church History

*The Nestorian Churches: a concise history of Nestorian Christianity in Asia from the Persian schism to the modern Assyrians.* By Aubrey R. Vine. London: Independent Press, 1937, pp. 227. 6/.

Alike for the complicated circumstances attending their emergence, for the romance of their far-flung missionary enterprises during a thousand years, and for their tragic fate in and since the World War, the Nestorian Christians—or, as they prefer to call themselves, the *Easterners*—form a subject of peculiar fascination. To Anglicans they have an added interest because of the intelligent work in their behalf done for many years by the Archbishop of Canterbury's mission at Urmia and the hospitality their exiles have received at the hands of Anglican congregations. Today they are but the shadow of a once mighty Empire; but they have not given up. In many ways they still stand as witnesses to primitive Christian practice.

Mr Vine, an English Congregationalist, tells their story in graphic and forthright fashion, and has preserved not a little of the romance. In his earlier pages he stands with such scholars as Loofs and Bethune-Baker in vindicating Nestorius against the charge of heresy other than verbal.

P. V. N.

*Origenes Werke.* Vol. X. *Origenes Matthäuserklärung.* Part I. *Die Griechisch Erhaltenen Tomoi.* 2d Half. Ed. by Erich Klostermann, assisted by Ernst Benz. Leipzig: Hinrichs, 1937, pp. 305-704. M. 54.

This is the completion of the volume in the G. C. S. series devoted to the surviving Greek Books of Origen's Commentary on St Matthew. The first half of the volume appeared in 1935.

In view of the increasing importance of textual study, in the New Testament field, at the present time, these accurate editions of the Early Fathers are the more welcome. Moreover, for all of Origen's allegorism and mystical interpretation, there is nevertheless much of interest in his exposition. Even for Origen the 'plain' sense came first.

F. C. G.

*Bartholomew of Exeter: Bishop and Canonist. A Study in the Twelfth Century.* By Adrian Morey. Cambridge University Press, 1937, pp. xi + 322. \$6.50.

In the two parts of this work Dom Adrian Morey has given us really two valuable books. Part I (Biography) gives in scholarly though perhaps rather

dull detail the early life of Bartholomew, then his career, first as Archdeacon and later as Bishop of Exeter. It may serve as a reminder that there were important figures in the English Church of this period besides Thomas Becket and Henry II. The chapter on "The bishop as papal judge-delegate" is the most important single chapter in Part I. It will help to correct the usual idea that papal jurisdiction was always resented by the members of *Ecclesia Anglicana*. The section of this chapter on matrimonial cases deserves careful study.

Part II prints, from Cotton MS. Vitellius xii, the *Penitential* of Bartholomew, which was one of the most widely used in the late 12th and early 13th centuries. Before exact conclusions can be reached concerning the development of the medieval penitential system the Penitentials must be studied. But before this can be done more of them must be made available in print. For his aid in this Dom Morey deserves the gratitude of all students.

W. F. W.

*Religious Life in Seventeenth Century Scotland.* By G. D. Henderson. Cambridge: University Press; and New York: Macmillan, 1937, pp. 311. \$4.25.

From the pen of the Regius Professor of Church History at Aberdeen come these eleven admirable and fully documented essays, dealing with various aspects of a period when Scotland alternated between Presbyterianism and Episcopacy and when men passed easily to and fro across the ecclesiastical frontier. One is impressed by the fact that, passion and prejudice aside, the two polities can be—and have been—mutually adjusted, or a conflate type produced, with no particular difficulty. Constitutional and liturgically free Episcopacy is after all not so far from Presbyterianism of the churchly sort.

The subjects are: The Bible; Bp Patrick Forbes; Foreign Religious Influences; the Synod of Dort; Early Independents; Theological Learning; Worship and Polity in the Restoration Era; The Covenanters; Preaching; Quietist Influences; Episcopacy in the Aberdeen region after the Revolution. Several of the essays have already been published in learned journals.

P. V. N.

*The Divine Liturgy of St John Chrysostom, and Symbolism of the Greek Orthodox Church, in English and Greek.* By Photius Pantos. Chicago (831 W. Harrison Street): Greek Art Printing Company, 1937, pp. 127.

An excellent translation of the liturgy of St Chrysostom with Greek on one page, English on the other. The translation is made in really good English of fine liturgical quality. There is a very complete little treatise on symbolism, with explanation of the various symbols, in the first fifty pages.

F. C. G.

*The Liturgy of the Church according to the Roman Rite.* By Dom Virgil Michel. New York: Macmillan, 1937, pp. viii + 369. \$2.50.

This is an authoritative exposition of the worship and sacramental life of the Roman Church in accordance with the aims and principles of the liturgical movement. While written primarily to instruct Roman Catholics as to the

significance of their rite and to encourage intelligent participation in the liturgy as public service, it contains much that is not unfamiliar to us who worship according to the *Book of Common Prayer*, and relatively little from which most of us would strongly dissent. The reader will gain from the book a clear idea of strong currents which are bringing our Roman brethren closer to our Anglican principles. "It is only through loss of liturgical sense that the custom could arise of attending Mass without receiving Communion, or of receiving outside the Mass without grave reason" (p. 163). Thus the liturgical revival seems to echo a belated *Amen* to one of the contentions of our Reformers.

P. V. N.

### Doctrine

*Karl Barth's Idea of Revelation.* By Peter Halman Monsma. Somerville, N. J.: Somerset Press, 1937, pp. iv + 219. \$2.00.

Dr Monsma has given us here a thorough and extremely well-documented account of the theology of Karl Barth, with special attention to his teaching on revelation. He has had the great advantage of studying under Barth, but his attitude towards the theology of the great Swiss thinker is quite definitely hostile.

The book opens with an interesting (and to the reviewer new) discussion of the early life and training of Barth. It goes on to the theological influences which made him a Ritschlian in the pre-war days, and then traces his theological development up to 1935-36. Chapters follow on themes such as "philosophy and revelation," "the Word of God," and "revelation and history." A critique of the whole Barthian scheme concludes the book.

Dr Monsma has given us a very competent little study. He permits Barth to speak for himself; and then goes on to make his own point, which is that if there is "unending qualitative difference, or absolute discontinuity" between God and man, then that God "would never be known, whether by the ordinary processes of human knowledge or by revelation." But the critic is not unfair to Barth, and sees clearly how important has been his stress on the sovereignty and majesty of God as a reaction from the excessive subjectivism and immanentism of the pre-war German theologians. At one place, the author makes a point which many writers have missed; he shows that following the Barthian theology, "we can only live in recollection and hope, not in the consciousness of possessing God's forgiveness or of laying hold on his truth." And so the assurance of faith disappears.

W. N. P.

*Deutung und Umdeutung der Schrift.* By Rudolf Hermann. Leipzig: A. Deichert, 1937, pp. 33. RM. 0.90.

*Das Heil des Volkes und das Evangelium.* By Franz Lau. Leipzig: A. Deichert, 1937, pp. 22. RM. 0.65.

These are two pamphlets of the *Theologia Militans* series. Dr Hermann gives examples of Barth's allegorical exegesis—surely a great weakness in the



Barthian method—and pleads for a scientific but churchly treatment of Scripture. Professor Lau seeks to set forth what would be Luther's answer to Germany's national and religious problems.

S. E. J.

*Morale et Corps Mystique.* By Emile Mersch. Brussels: L'Édition Universelle, 1937, pp. 276. 25 fr.

The present work is a valuable by-product of material accumulated but not used by the author in the preparation of his recent two volume work, *Le Corps mystique du Christ*. The essays here gathered together from various theological journals in which most of them have previously appeared are of greater variety and wider interest than the title would indicate; they deal not only with *Morale*, conceived in a broad sense and in relation to *Le Corps mystique*, but also with questions apologetic in nature, as well as dogmatic, ascetic and mystical. All this makes it impossible to write a review such as the book merits unless much space were used for it. What is more to the purpose is to recommend the book heartily, not only for casual reading, but as supplying material for deep and prolonged thinking, meditation one might better say, perhaps. The work deals in the various ways pointed out with a conception of the Church which in the past has been far more developed by Eastern Christianity; now it is rapidly coming into its own in the West, as the number of recent periodical articles testify; for this all, from whatever viewpoint the approach is made, may be grateful. The Church is an Organism, an Organisation, an Institution; but, without ignoring or underestimating any of these aspects of its life, we may accept the author's thesis—if we may so term it: "Le corps mystique est théandrique, par l'Homme-Dieu et à l'imitation de l'Homme-Dieu" (p. 55). And, starting from this premise, making it central in our thinking, we may find every functioning of the Church in the world enriched and vitalized afresh.

F. H. H.

*Frontiers of Faith and Reason.* By Vincent McNabb. Sheed and Ward, 1937, pp. x + 264. \$3.00.

This book consists of thirty essays divided into two groups. In the first, we find a discussion of such general problems as Inspiration, Interpretation, and Biblical Criticism. The second and larger group deals with individual points. Some of the topics treated are: the Christology of St Paul, the Origin of I Peter; St John's teaching on Sacrifice; the Scriptural basis of the Thomist-Dominican doctrine of the Sacrifice of the Mass. The book will interest only those in sympathy with Roman Catholic points of view. Of course no new conclusions are attained but some rather ingenious and at times startling methods and assumptions with respect to exegesis are used in the attempt to fortify the accepted faith.

P. S. K.

*Three Typical Beliefs.* By Theodore Gerald Soares. Univ. of Chicago Press, 1937, pp. xiii + 111. \$1.50.

This little book, written in a clear and interesting manner, will do much to remove misunderstandings and prejudices with regard to three distinct types of Christian belief which seem irreconcilable. The fundamental values of Roman Catholicism, Fundamentalism, and Liberalism are objectively presented as they appear to those who experience them. Much light is incidentally thrown upon various controversial questions which have arisen because of inadequate knowledge of different points of view. We cannot but feel that Dr Soares has succeeded in presenting these three typical beliefs in a way fully acceptable to their adherents. The book is an admirable introduction to the study of differing standpoints in contemporary religious belief.

P. S. K.

*The Holy Ghost and His Work in Souls.* By Edward Leen. Sheed & Ward, 1937, pp. vii + 341. \$2.50.

This book is written for the average reader who is not a professional theologian and yet desires to know more fully the treasures of faith. It will not be an easy book for such a man to read; and yet if he perseveres he will be rewarded. For this is a really valuable and at times even fascinating book. The first part, comprising eight chapters, deals with the Person of the Holy Spirit. The remaining chapters are concerned with His operations in the human soul. As the foreword states:

"The work has been prompted by a desire to popularise the wonders of Catholic theology and to give the ordinary reader a working knowledge of the divine life imparted by the Holy Ghost to the souls of the just. An insight into the operations of the Third Person of the Blessed Trinity is bound to promote an enlightened and active devotion to that Divine Person."

P. S. K.

*Pages from an Oxford Diary.* By Paul Elmer More. Princeton Univ. Press, 1937, pp. 85. \$1.50.

A Testament of Beauty and of Truth—the author's last words upon the fundamental convictions that underlay his philosophy and his faith. The manuscript was corrected and revised on his death-bed, and delivered to the printers but two weeks before he died; but the 'Diary' dates from 1924-25, and so twelve years of mature reflection went into whatever corrections were made—not many, as we suspect.

Paul Elmer More was a Christian Platonist, and his theology was Anglican and Catholic. The quest for God was the very heart of his profoundly intellectual life. "The whole current of my thoughts has set in one direction; all my being has become absorbed in the quest of God, and a realization of that spirit-world of which He is the Lord and Master. I suspect my friends, even the most intimate, are not aware of this; I even hope they are not, though the hope may spring from *mauvaise honte*" (§ v). To think about God, theology, and even anthropomorphism, are indispensable, and nothing is gained by conjecturing a string of absolutes as 'attributes' of Him—they in fact only

hide Him in a cloud of abstractions. The Incarnation and the Eucharist—this is all we need, for dogma or for worship; and the two go intimately and indissolubly together. The traditional reserve and unwillingness of Anglican theology to multiply definitions is proper; for the heart of the faith is a vital experience of the soul in communion with its Maker and Lord, not a logical inference, nor the acceptance of some system or other.

A precious book—in truth, 'the very life-blood of a master spirit—'; and one to be recommended for careful reading and meditation by thoughtful men and women everywhere.

F. C. G.

*World Conference on Faith and Order: The Church's Unity in Life and Worship.* Five reports. Harper, 1937.

In preparation for the Edinburgh Conference one of the four main topics, 'The Church's Unity in Life and Worship,' was assigned to a Commission centering in America, with Dean Sperry as Chairman and Prof. Angus Dun as Secretary. The Commission has embodied its findings in a series of five reports. The first, drafted by Prof. Dun, seeks to establish the necessary definitions of unity in the several senses of that term and to determine how far factors of faith and order are obstacles in the path of its realization. Report no. 2, *The Communion of Saints*, done by Prof. Slosser, presents the divergent present-day interpretations of this article in the Creed against the background of New Testament and patristic doctrine. The third, the work of Dean Sperry, deals with "non-theological factors" (nationalism, race, language, social stratification, the sect-spirit, etc.) which have a bearing upon reunion. Dr Paul Douglass' report (no. 4), much longer than the rest, is a survey of some sixty cases in which, during the last decade, unity has been discussed, attempted, or achieved—a most enheartening record. No. 5, *Next Steps on the Road to a United Church*, drafted by Dr William Adams Brown, brings the whole matter into the realm of the practical—What can we now do about it?

Many of those who possess the formulated findings of Edinburgh will, it is to be hoped, want to go back to the raw material, so to speak, from which the Conference report has been distilled. To leaders of discussion groups on Edinburgh these little books will prove indispensable.

P. V. N.

*The Ministry and the Sacraments.* Edited by Arthur Cayley Headlam and Roderic Dunkerley. Macmillan, 1937, pp. ix + 560. \$5.00.

The Commission, headed by the Bishop of Gloucester, to which was committed the subject of the Ministry and Sacraments in preparation for the Edinburgh Conference, has produced an invaluable pan-Christian symposium. The Commission's Report, candidly registering agreements and divergencies, is brief and compact, in every respect an admirable statement of the present state of the question. While it is true that only a minority were able to sign without some reservation, in most cases the dissents appear to be merely verbal.

The "views of modern churches" are presented in a series of eighteen papers by scholars of recognized position in their own communions—Roman, Orthodox

(3), Anglican (done by Canon Quick), Lutheran (3), Reformed (4), Congregational, Baptist, Methodist, Friends, Disciples.

Then follows a discussion of the "Biblical basis," contributed by Sir Fred-eric Kenyon (a thorough study of textual problems), Bp Rawlinson, Prof. Goguel, Prof. Gerke, Bp Headlam, and Bp Palmer.

The historical development is dealt with by Prof. Heiler (Undivided and Medieval Church), Prof. E. Wolf (Lutheran), Prof. Lecerf (Reformed), and Dr Stasiewski (Tridentine doctrine).

Finally, we have three "constructive statements"—Evangelical, by Prof. Lewis of Drew Seminary; a Synthetic Report, by Prof. Will of Strasbourg; and, as a fitting conclusion, a Review of the Problems, by the Chairman of the Commission.

Altogether, thirty scholars, many of them of international reputation, have contributed papers. Edinburgh has passed into history; but this unique volume is certain to have a high and abiding place in theological literature as an authoritative exposition of what is most surely believed among us touching the subject with which it deals.

P. V. N.

*The Future of Christianity.* By Edgar Sheffield Brightman. Abingdon Press, 1937, pp. 158. \$1.50.

This book which comprises the Henry Martin Loud lectures for 1937 at the University of Michigan is an elaboration of the familiar thesis that science has to do with knowledge of physical things and religion has to do with values. 'What is essential to religion,' Dr Brightman says, 'is its basic value judgment that all the laws of matter are subject to spirit.' The titles of the several lectures are 'Our Knowledge of the Future,' 'The Future of the Bible and the Church,' 'The Future of God,' and 'The Future of Man.' Under these headings is gathered some valuable material having to do with the outlook for religion and the outlook for the human race. The lectures contain many wise and penetrating observations but it seems to this reviewer that Dr Brightman raises a good many questions which are really meaningless, in order to get a chance to answer them. As a contribution to religious thought this collection of lectures is not up to the high standard set by Dr Brightman's earlier books.

C. L. S.

#### Pastoral Theology

*The Spiritual Life.* By Evelyn Underhill. New York: Harper, 1937, pp. 142. \$1.25.

Anything by Evelyn Underhill is well worth reading. The substance of this book was four talks broadcast a year ago. The chapters are as follows: What is the Spiritual Life? The Spiritual Life as Communion with God; The Spiritual Life as Co-operation with God; Some Questions and Difficulties. The book is really a kind of pendant to the author's magnificent recent book on worship.

How sane and vital her point of view is! Take this, for example: "We gaze with reverent appreciation from our comfortable seats, and call this pro-

ceeding Worship. No idea of our situation could be more mistaken than this. Our place is not the auditorium but the stage—or, as the case may be, the field, workshop, study, laboratory—because we ourselves form part of the creative apparatus of God, or at least are meant to form part of the creative apparatus of God. He made us in order to use us, and use us in the most profitable way; for His purpose, not ours. To live a spiritual life means subordinating all other interests to that single fact" (pp. 84-85). This is a note that needs to be struck, not only in modern worship but equally in modern theology—the objective reality of God, His sovereignty, and man's amenability to His will.

F. C. G.

*The Old Gospel for New Times, Vol. II.* By Dallas C. Baer. Burlington: The Lutheran Literary Board, 1937, pp. 242. \$2.25.

The first volume was reviewed previously so it only remains to say that this is also a good source book for expository preachers.

F. A. M.

*Family and Church.* By Lewis J. Sherrill. The Abingdon Press, 1937, pp. 236. \$2.00.

This is a very useful handbook dealing with the relationship between the Family and the Church and seeking to show methods by which larger cooperation between the two may be attained and especially how the Church may be genuinely helpful to the Family.

After a discussion of the nature and foundation of the family and its relationships, the book develops suggestions on dealing with families which are based upon experience and should prove to be useful. A good bibliography is appended.

F. A. M.

*Who Are You?* By Paul E. Johnson. The Abingdon Press, 1937, pp. 204. \$1.25.

This is a popular presentation of the results of the psychological study of human personality with the purpose of showing how Christian standards and Christian motive forces affect for the best that personality. Like all such popularizations some of its statements need checking, but on the whole the book is helpful and could be made use of in a study group. Each chapter has appended to it suggested questions for discussion and a list of books for further reading.

F. A. M.

*Christian Living Series: Learning about God and His Church* (3rd Primary Course). *The Way of Life and Light* (2nd Junior High Course). By Leon C. Palmer and Lala C. Palmer. Milwaukee: Morehouse, 1937, pp. 127, etc. \$1.00; pp. 169, etc. \$1.35.

Each one of these texts is accompanied by pupils' books, either a collection of pictures as in the Primary course or a series of quarterlies in the High School. These latter are organized around discussions.

The series at least attempts to take into account modern scholarship—which is saying more than can be said of some other series. But the authors go a bit too far in such a statement, for example, as this: "The very latest findings of physical science lend strong support to the Pauline view" of the resurrection of the body. It is not the same thing to say "strong support" and "remove objections."

F. C. G.

*Behold the Bridegroom Cometh.* By James Moore Hickson. Edited by Sister Constance. London: Methuen, 1937, pp. viii + 397. 7s 6d.

This is a volume of sermons—or rather 'addresses'—given at the Services of Healing in Christ Church, Westminster, 1931–33. They have been edited with notes from the Early Fathers—Cyprian, Cyril of Jerusalem, Augustine, Chrysostom, for example: and how suggestive this will be to everyone who has been interested in spiritual healing or in the work of Mr Hickson, goes without saying. The aim of the notes is to show that Mr Hickson's ministry was a valid one and that he possessed in truth one of the wonderful gifts of the Spirit.

F. C. G.

*Stretching Forth Thine Hand To Heal.* By R. A. Richard Spread. Morehouse, 1937, pp. 146. \$1.50.

This is a book on Spiritual Healing, written by an English vicar who has practiced it with success in his own parish and who believes that the ministry of healing is a vital although often neglected part of pastoral ministration. His standpoint is that of a priest who holds that Holy Unction has therapeutical values for the living as well as sacramental consolations for the dying, and who deplores the change of emphasis which from the ninth century onward has tended to restrict the use of it to the latter. He notes with satisfaction the revived interest in Unction or of Laying-on of Hands which has recently been manifested within the Anglican Communion, especially by members of the Guild of St Raphael, and materially strengthens the case by instances of Spiritual Healing which he has himself witnessed.

Not all will agree with the writer's theological approach to the problem of suffering. Undoubtedly the powers of evil are "able to exercise a very real opposition to God's perfect will in this world," but to connect this opposition with the diseases which afflict mankind is to revert to an explanation which the Church of the first centuries accepted and the Church of the nineteenth and twentieth centuries has outgrown. But the author will meet with general agreement in his conviction that God is the Author of health, not of sickness, and that His will in this matter is perfectly exemplified in the healing ministry of Christ. That this ministry should be continued by the Christian Church in cordial co-operation with medical science is a belief which many share with the author of this sane and constructive little book, and because of which they will welcome it.

H. C. R.



*A Week of Communions.* By Lamplighter. Sheed & Ward, 1936, pp. 86. \$1.00.

A Roman Catholic manual for the use of boys and girls in their "week of Communions." The stories from the life of Our Lord are told with simplicity, and the prayers addressed to Him, to His Mother, and to St John, are naive in expression and sincere in their piety.

H. C. R.

*Wedlock.* By C. C. Martindale. New York: Sheed and Ward, 1937, pp. x + 63. \$1.00.

A little book containing the four 'conferences' on this subject delivered by the eminent Jesuit author in Liverpool two years ago. For a succinct and cogent presentation of the Roman Catholic view of holy matrimony the book is to be highly commended. The Anglican position, notably as represented in the book by Archdeacon Charles, provides Father Martindale with a serviceable man of straw. His exegesis, though tending in a modern direction (he is familiar with Lagrange) is nevertheless somewhat strained—in order, for example, to introduce the Roman idea of separation (without divorce and remarriage) into the teaching of the New Testament.

F. C. G.

*Christianity and Sex.* By Richard C. Cabot. Macmillan, 1937, pp. vii + 78. \$1.00.

A fine, optimistic, urbane treatment of the subject by a famous physician who is a Christian and also a gentleman. His very choice of words betrays his breeding. But alas, he has not scratched the surface of the real problems of many persons, especially of the new generation. It is a book to console and fortify the happily married, and reassure them in their settled convictions, not to solve problems for anybody.

And what can be made of this?—"Christians believe in marriage because they are convinced that it is more apt to develop their lives than any other relation between the sexes" (p. 72). Perhaps the sentence was hastily written: but can you beat it, for its assumption of the smug, satisfied, capitalistic principle of self-development? And right here is a clue—one of the things desperately wrong about modern marriage (and sex-relations generally) is the infection of marriage, and of all human life, with the poison of the will to power, the exaggeration of the so-called 'profit motive.' But most writers on sex and marriage—Cabot included—write as if men and women still lived in pioneer America, or in the Garden of Eden, as far as economic conditions are concerned. And they are vitally important. For the whole mentality of the modern world has been altered by (1) Feminism, (2) Birth Control, and (3) Capitalism.

F. C. G.

## Miscellaneous

*The Ten Principal Upanishads.* Put into English by Shree Purohit Swami and W. B. Yeats. Macmillan, 1937, pp. 159. \$2.00.

This is an attempt to popularise passages from the best known of the philosophical commentaries on the Veda called Upanishads. It seems probable that Mr Yeats' part is mainly confined to the polishing of the English of the translator and, of course, in this he is eminently successful. One cannot associate Mr Yeats with slovenly English. But the translation itself suffers from the use of an outmoded system of transliteration for which there is no excuse in a modern book. It is irritating to come constantly on words like *Eesha* and *Shree* and *Weda* when the generally accepted transliteration is at once simpler and more phonetic. It is all the more vexing since other terms are correctly given with the marks of the long syllable *ā* instead of a double vowel.

Mr Yeats has also contributed a Preface in which he makes affectionate acknowledgment of the interests awakened in him over forty years ago in the Upanishads by Mr G. W. E. Russell ('A. E.'). Indeed there would seem to be something in common between the mysticism of the Upanishads and that of the genuine Irish bard.

H. H. G.

*A Decade of Objective Progress in Church Unity, 1927-1936.* By H. Paul Douglass. Harper: 1937, pp. xxii + 140. \$1.50.

This is Report No. 4 prepared by the Commission on the Church's Unity in Life and Worship for the World Conference on Faith and Order held at Edinburgh, 1937, and surveys over sixty specific cases in which unity between two or more of the divided churches of Christendom was discussed, attempted or achieved.

F. C. G.

*Swords Into Plowshares.* By Mary Hoxie Jones. New York: Macmillan, 1937, pp. ix + 374. \$3.00.

This is an account of the American Friends Service Committee, 1917-1937, one of the noblest records of applied religion in modern times. The book is full of 'human interest' documents, for the Committee was not just a bureau or board, but a group of consecrated men and women who came into close grips with human suffering and disaster, not only through the war and the peace but on during the hard years that followed.

The book is dedicated to Rufus Jones who has been chairman during these twenty years. A fine picture of Dr Jones provides the frontispiece.

F. C. G.

*Research Memorandum on Religion in the Depression.* By Samuel C. Kinche-loe. New York: Social Service Council, 1937, pp. x + 158. \$1.00.

This is one of a series of thirteen monographs upon the social effects of the depression. The present volume deals with the effects of the depression upon

Church membership and attendance, finances, the clergy, the secularization of the Church, its message, program and activities.

F. C. G.

*Music in 18th Century Spain.* By Mary Neal Hamilton. Urbana: University of Illinois, 1937, pp. 283. \$3.00.

This is Illinois Studies in Language and Literature, xxii. 1-2.

Chapter 8 deals with oratorios; chapter 9 with sacred music in the Church. There is an appendix on Gregorian chant.

F. C. G.

*Mackay of All Saints.* By Sidney Dark. Milwaukee: Morehouse, 1937, pp. vii + 159. \$2.00.

The late Canon Mackay was a frail and retiring person—as his picture suggests. One of the most brilliant of contemporary writers has given us his life, which will be read by all who have enjoyed and profited by his many devotional and homiletic works.

*Church and State in the Modern World.* By Henry P. Van Dusen, Robert L. Calhoun, Joseph P. Chamberlain, Henry Sloane Coffin, Samuel M. Cavert. Harper, 1937, pp. x + 231. \$2.00.

Another book produced in preparation for Oxford, 1937—but at the same time the Rauschenbusch Lectures at Colgate-Rochester Divinity School, 1937. The lectures deal with the historical relations of Church and State; Church and State in Human Devotion; the Mutual Obligations of Church and State; Church, State and Community in Education; and Places of Tension between Church and State in America today. The volume is supplemented with a report of the panel discussions that followed the lectures. There is also a good selected bibliography.

*Swords or Ploughshares.* By Earl Cranston. Abingdon Press, 1937, pp. 256. \$2.00.

These are, as the author says, 'unconventional chapters on the history of peace.' Mr Cranston, then a mere youth in college, took the Great World War very seriously and earnestly but vainly sought some book that would trace through the centuries man's thought and action in regard to war, peace, and the basic elements necessary for world-understanding. And so for twenty years he has been planning a book of his own to cover the need, and here it is.

He begins with Mo Ti the Chinese sage about 4000 B.C. and he ends with the Emergency Peace Movement of today, the League of Nations, and the International Institute of Intellectual Co-operation.

As a matter of fact there is barely one chapter—the first—dealing with Old World dreams of unity and peace; with chapter 2, he leaps into the seventeenth century and from there on through ten chapters presents a rough running commentary on the wars between America and Great Britain, America's wars for expansion and union, the United States of the World War, the peace and its

aftermath, the England of Kipling and George V, and where America stands today.

It is a curious book, abounding in relevant facts, and punctuated with the author's earnest opinions about international affairs; yet somehow it is strangely lacking in either powerful argument or moving imaginative appeal.

Perhaps we expected too much from it: after all, as the author says, the book is intended for preachers, teachers and college students who wish collateral reading. Nevertheless it might have been greatly enlarged in its scope, and it might have been written with more emotion. It falls between two stools: it is neither an exhaustive scholarly work on the subject, nor is it popularly written. As a matter of fact it is a dozen chapters on a dozen historical periods in the life of our Western European civilization, written by one who could say with Allenby and Abou Ben Adham, "Write me as one who loves his fellow-men."

Dr Cranston is Chairman of History and Political Science, University of Redlands, California. He drove an ambulance in Italy during the war, served as a missionary in China, taught in Boston University, and took a Ph.D. from Harvard in 1931.

G. C. S.

*Gestalten an der Zeitenwende.* By Hans J. Schoeps. Berlin: Vortrupp, 1937, pp. 77. M. 1.80.

Studies of Jakob Burckhardt, Friedrich Nietzsche, and Franz Kafka, three figures that point the direction of the present-day development of ideas.

*Vom Bleibenden und Vergänglichlichen im Judentum.* By Solomon Ludwig Steinheim. Ed. H. J. Schoeps. Berlin: Vortrupp, 1935, pp. 59. M. 2.

Reprint of a work first published in 1835, together with other papers by the author.

*The Civilized Mind.* Forest Essays: Second Series. By Lynn Harold Hough. The Abingdon Press, 1937, pp. 246. \$2.00.

The bibliographies included in Dean Hough's brief evaluations of some of the great philosophers, humanists and Christian leaders down through the ages to the present day are a valuable part of this small volume, which is dedicated to the memory of Paul Elmer More. The author also gives 34 pages to criticism of the work of Henry Osborn Taylor. The theme of the book seems to be, "only when the civilized mind becomes Christian do you have a trustworthy instrument for social action . . . a man who believes in the Incarnation cannot become pessimistic about the possibilities of the human under the power of the divine."

Preachers should be interested in the advice given them under the heading Vicarious Experience!

C. E. H. F.

*Hilfsbuch zum Studium der Dogmatik.* By Emanuel Hirsch. Berlin: de Gruyter, 1937, pp. xii + 446. RM. 8.

Such compends of sources exist for Roman Catholic theology, and there are one or two older works for Protestant. But the present volume represents an entirely new selection of materials, mostly Lutheran—though Calvin and Melancthon are also represented. The editor's notes are brief, and are purely literary and historical.

Outside the theological class-room, the work will be extremely useful in the study of historical Lutheran and Reformed theology—especially in connection with the Reunion Movement.

F. C. G.

*Ground Plan for Catholic Reading.* By F. J. Sheed. Sheed and Ward, 1937, pp. 34. \$0.25 and \$0.50.

An annotated bibliography of Roman Catholic books. The prefatory note on 'Reading and Education' insists that 'a non-Catholic institution cannot give an education.'

*Hannukah: The Feast of Lights.* Compiled and ed. by Emily Solis-Cohen, Jr. Philadelphia: Jewish Publ. Soc'y of America, 1937, pp. xvii + 376. \$2.50.

Material for reading about and celebrating the Feast of Lights—music, jokes, plays, religious selections, illustrations, poems—a rich selection for Jewish teachers and parents to use. Gentiles will gain from it a new insight into the meaning of this ancient festival.

*Corpus Confessionum. Die Bekenntnisse der Christenheit.* Ed. by Cajus Fabricius. Lfgn. 34-36. Berlin: de Gruyter, 1937. M. 7 each.

Continuing the Liturgy of the Free Catholic Church (in English and German), and beginning the confessional documents of the Church of Scotland, the Covenant of 1643, the Westminster Confession and Longer Catechism.

*Theologisches Wörterbuch zum Neuen Testament.* iii. 12-15. Ed. by Gerhard Kittel. Stuttgart: Kohlhammer, 1937. RM. 2.90 ea.

Continuation of the new 'Word Studies' down to *Kruptō*. All that has been said in praise of earlier instalments is true also of these.

*Dictionnaire de Spiritualité, Ascétique et Mystique: Doctrine et Histoire.* Ed. by Marcel Viller, F. Cavallera, and J. de Guibert. Paris: Beauchesne, 1937, Fasc. vii/. Subsc.

Carries us through col. 239—part way through the article 'Cassien.'

*Meister Eckhart. Die deutschen und lateinischen Werke.* Latin Works, Vol. iv, *Sermones*. Ed. and tr. by Ernst Benz. Lfg. 1, pp. 1-80. Stuttgart: Kohlhammer, 1937. Subsc.

Continuation of the superb new edition of the great mediaeval mystic.



*The Church's Offering.* By H. de Candole. Milwaukee: Morehouse Publishing Co., 1937, pp. 72. \$60.

*The Practice of Confession. Why, What, and How.* By Sybil Harton. Morehouse, 1937, pp. 64. \$40.

*The Transfiguration of Our Lord.* By Lewis B. Radford. Morehouse, 1937, pp. x + 62. \$80.

A study of the festival, the Gospel records, and ending with a liturgical office for the feast.

*The Great Adventure.* By Dorothy Reynolds. London: The Faith Press (Milwaukee: Morehouse), 1937, pp. vii + 85. \$80.

Meditations on faith in the midst of sorrow.

*A Book of Saints.* By Alick Bouquet. New York: Longmans, Green and Co., 1937, pp. 95. \$36.

Abridged from the author's *A People's Book of Saints*.

*Aldersgate and After.* By Charles Edwin Schofield. New York: Methodist Book Concern, 1937, pp. 52. \$25.

The meaning of John Wesley's experience for the Church today.

*Love Came Down at Christmas.* A Christmas Play. By Ruth Hays. Morehouse, 1937, pp. 8. \$15.

*In His Holy Temple. Services of Worship for the Church School.* By Ruth Irwin Rex. Milwaukee: Morehouse, 1937, pp. 128. \$1.25.

Four beautiful services for older children, five for younger.

*The Parish Priest and the Life of Prayer.* By Evelyn Underhill. London: A. R. Mowbray and Co. (Milwaukee: Morehouse), 1937, pp. 32. \$30.

Reprint of two addresses at an English clergy conference.

*The Gospel Story and Those Who Wrote It.* By J. M. Crowley. London: Faith Press. (Milwaukee: Morehouse), 1937, pp. xviii + 318. \$1.80.

An interesting harmony of the Gospels, linked together with considerable material in the background, customs, and so on, and presupposing the main results of modern scholarship—though these are used in an elementary way, of course. Imaginative, and meant for boys and girls.

*Snowden's Sunday School Lessons.* By James H. Snowden and Earl Leroy Douglas. New York: Macmillan, 1937, pp. xiii + 370. \$1.35.

Sometimes trite, but on the whole sound and stimulating.

*Luke: First Century Christian.* By Graham Chambers Hunter. New York: Harper and Brothers, 1937, pp. xx + 170. \$2.00.

Vivid, breezy, modern—a bit too much so.

*Ex Summa Philippi Cancellarii Quaestiones de Anima.* Series Scholastica. Fasc. xx. Ed. by Leo W. Keeler. Münster: Aschendorff, 1937, pp. 106. M. 1.42.

Latest volume in the excellent *Opuscula et Textus* series edited by Grabmann and Pelster.